The Review and Expositor

Vol. XXVII. April, 1930 No. 2

John Albert Broadus.

An Address Delivered at the Southern Baptist Theological Seminary, January 11, 1930: Founder's Day.

By W. J. McGlothlin, LL.D.,
President of Furman University.

John Albert Broadus was born January 24, 1827, in the heart of Virginia. The Broadus family were of sturdy Anglo-Saxon stock, and had long been rooted in the soil of the Old Dominion. They were a country folk, with farming as their basic industry, but many of them had devoted time to teaching and several had become ministers of the gospel, some of them men of great distinction and power. In so far as they had given attention to intellectual and professional life they had usually devoted themselves to teaching and preaching. They were a profoundly religious family, almost unanimously members of the country Baptist churches of Virginia.

The early life of John was spent as a country boy in Culpepper county at the foot of the Blue Ridge. This section of the State is famous for its beauty and for the notable men it has produced. The thoughful heart of Broadus must often have thrilled to the great names and the great events which were intimately associated with

this region. A few miles to the northeast lay beautiful Mount Vernon, guarding the sacred dust of Washington, who had passed away only twenty-eight years before Broadus was born. About the same distance to the southwest was Charlottesville with its great university, and Monticello looking down from its mountain height upon the valleys around. Jefferson was sleeping beside the old home, but he had passed on only the year before Broadus was born. And yonder almost in sight in different directions were Alexandria and Washington and Fredericksburg and Richmond and Williamsburg, and old Jamestown and Yorktown, all redolent of noble history and great men which were a part of the history not only of the State but of the nation as well.

And in this same section of old Virginia the Baptists, to whom the Broadus family were devoted, had registered their first great success. Here they had faced a hostile established church, supported by a subservient state, and had preached in defiance of both these great powers, declaring that they held their authority from the Lord God Almighty and would ask no human power for license or privilege. Here they went to jail for their faith, but swept the country with their wonderful work. The hills and vales of Culpepper, Orange and other nearby counties were fragrant with the names and fame of these faithful and courageous men of God. What an inspiration to a sensitive and gifted boy like Jack Broadus as he played and worked on his father's farm!

His father, Major Edmund Broadus, was a man of high character, ability, and independence of judgment. He was a farmer and miller and teacher for many years, a major in the Culpepper militia, a member of the Virginia legislature for eighteen years, a leader of the Whig party of the State. He was endowed with strong common sense and keen insight into the character and motives of men. He had a singularly penetrating voice,

and having informed himself thoroughly on the questions which were to be acted upon in the legislature, he spoke on them calmly, clearly, directly, and forcibly. For years he was one of the leading men in the public life of his State. Withal, he was a profoundly religious man, an ardent Baptist, and a leader in his church and association. Even in those early days he was a vigorous advocate of temperance, promoting temperance organizations and absolutely refusing to use whiskey in his campaigns when this practice was quite generally employed as a means of winning votes. He kept open house for the preachers, but also for the lawyers and politicians of the State. His life and work proved that it was possible to be a public man and a good Christian at the same time. The presence of these various leaders in religion and in politics in the home early gave to John some acquaintance with the social, religious, and political questions which were agitating the people of that day. The Major had given Jefferson ardent support in the founding and development of the University of Virginia, with which his famous son was to be so long and so intimately associated, and when John was ready to enter that institution he removed to Charlottesville and became a steward in the University in order to provide for that son its great advantages. His letters to his son are models of paternal love and wisdom. For example, when John engaged to teach his first school his father wrote from Richmond, where he was in the legislature, declining to advise the boy concerning his acceptance of the position, closing with these remarkable words: "Remember that 'religion is the chief concern,' that honor and honesty is the road to preferment, and that 'modesty is a quality that highly adorns youth.' The anxiety I feel for your welfare at this moment (a hundred miles from me) overpowers me—I cannot write."

Dr. Broadus's mother was a woman of high character and a competence which fitted her admirably to be the wife of her notable husband and the mother of her remarkable children.

This sketch is sufficient to show that Dr. Broadus was fortunate in his inheritance, for the blood which flowed in his veins had come down through a long line of excellent people; fortunate in the section of country where his young life was cast; fortunate in the home where the characteristics of his developing personality were lived and taught. Blessings on the boys and girls who have such a heritage!

As stated before, John Broadus grew up as a country boy, with all the glorious privileges of hunting, fishing, riding, and working on the farm. He learned all the operations of the Virginia farm and for a time while still a mere boy managed the farm in his father's absence at Richmond. It was here at the foot of the Blue Ridge that he learned that love for the beauties of nature which constituted one of the charms of his mature life. It is not strange that he loved Virginia. His heart was ever there. A visit to the Old Dominion was to him a visit home. His spirit was attuned through life to the spiritual and intellectual atmosphere of the Old Dominion.

As the boy grew, he entered the schools of his community. There were no public schools, as we know them, in Virginia in those days, but John had very good early training in private subscription schools of the old field variety. His preparatory schooling was finished with his uncle, Albert G. Simms, a notable teacher of that day, who kept a boarding school at Bleak Hill. As a teacher Mr. Simms was accurate and thorough, requiring high standards of work from all his students. Young men went from his classrooms to the University of Virginia well prepared for that institution. In this fine school John quickly became one of the leading spirits. He was

a faithful and excellent student, making his best record in Latin and mathematics but doing well in all his studies. During his last year with his uncle he began his career as a teacher by assisting in the instruction. In the summer of 1843 he unexpectedly appeared at home, saying that his uncle had no further need of him. The uncle said that he could teach John no more—his preparatory studies were over.

John now becomes a country school teacher in charge of a small subscription school in Clark county, in the extreme northern part of the State. He was only seventeen years of age and it was the first time he had been away from home. He soon began to meet the difficulties and discouragements which beset the country school teacher. He did not at first like teaching, and writes home in depression. His sister Martha answered in sisterly fashion: "Cheer up and lay to it with all your energy and you have nothing to fear." His sister Carrie joined in: "Try to act in such a manner as to give people no excuse for saying anything rude or unkind about you, and then just take it for granted that they do not, and you will be much happier." Good advice! His wise and faithful father wrote: "A youth ought not to aim at too much at once. All of us must rise by degrees, and although a laudable ambition to become eminent should be indulged, yet we ought not to expect to rise too rapidly. . . . . I know you must succeed, because you have the elements, but you must plod for it and *make yourself*. This all have to do or it is never done." Any man who as a teacher has met the fault-finding and gossip of a small mountain community will sympathize profoundly with the discouragement of this young man. But notwithstanding his discouragements he plodded on and gradually developed that marvelous skill as an instructor which later made him one of the greatest teachers of all time. The foundation for his

success in this Seminary was laid in a small country school in the hills of northern Virginia.

But he was not content to teach primary branches to a small group of mountain children and do nothing else. He went to his position determined to review and push forward his knowledge of Latin and French. He also began the study of algebra without a teacher, and on July 12 makes the following entry in his diary: "I am stalled (think of it, Broadus stalled!) in my algebra, and when playtime comes I will try at my sum a while and if I fail I will write a letter to somebody." A letter to somebody! Even the playtime used for study and letter writing by this young teacher! Who was this somebody? How Dr. Broadus in his Seminary classrooms used to warn us young preachers against the distractions of blue eyes and witching charms! And he knew. Earlier in life he had been exceedingly timid about young ladies, but now he began to find them perfectly charming, all too charming for the good progress which he wished to make in his studies. August first he makes this entry in his diary: "I was besieged yesterday evening by Miss Lucy to go to the Bears' Den on Saturday instead of going to church. I refused." Four days later he makes this further entry: "Surely I am the most fickle, inconstant mortal in existence. After refusing so many urgent, pressing invitations to go to the Bears' Den, and, after becoming fully convinced that I ought not to go, I went." He was evidently unable to resist the charming insistence of Miss Lucy. The society of young ladies had become delightful to him and he was certainly equally pleasing to them. Henceforth the charm of womanhood was one of the forces in his life. In 1846, in response to a friend who had chided him on the way he was thought to be wasting his time with young ladies, he writes: "I lament that I so well deserve the name of ladies' man. Ofttimes I determine and re-determine, resolve and re-resolve that I

will not waste so much time in fluttering around the fair, but it really seems that I cannot help it." But, ah me, that inclination which was giving him and his friends some concern in these youthful days, chastened with the experience of the years and maturity, made him the most chivalrous of men. There was nothing more beautiful in all his life than this reverence for pure, Christian, cultured womanhood. How often he warned us students again the lure of Miss Lucy'c blue eyes while we were students, and how keenly he was interested to see us happily married when we were ready!

But in spite of his distractions and discouragement he did make progress in his studies while he was teaching and, above all else, acquired those habits of hard and *independent* intellectual work which characterized his later life and made it so fruitful. On the advice of a neighboring pastor, he began the study of Greek and when he entered the University of Virginia was prepared to enter its classes and win distinction in that ancient language. He was endowed with great and rich gifts of mind as well as heart, but he never regarded these as a substitute for intense and persistent study. He was a toiler, the apostle of hard work throughout life, and this he had learned as a country school teacher in the mountains of Virginia. Professor F. H. Smith of the University of Virginia notes that as a student in the University "he cultivated a great power of application and grew to have a great ability to work, and was not ashamed that others should know it. The wonderful result of this steady, methodical industry was that in after years he could do unheard of things in the briefest time. His disciplined faculties were so under his will that the result, while natural, was surprising." "If genius is the ability and willingness to do hard work, he was a genius." In a carefully prepared address delivered to his fellow students in his second year at the University, Broadus de-

clared, "The price of all success is toil, hard and unremitting." Later in life in the peroration of a great address on Gessner Harrison at the University, he concluded in these words: "Let it be the last word spoken today concerning Gessner Harrison, spoken, as it were, in his name to the professors and students of the University he loved so well: 'Sirs, brethren, fear God and work.'" Young men, ministers of the gospel of God, you are to think of John A. Broadus as a worker, husbanding every precious moment of time and every atom of strength that he might hurl it all into the great battle for the kingdom of God. No other man I have ever known was so perpetually and persistently a learner, a worker, a toiler.

During these same years two other important events in his life took place. In May, 1843, while he was still in the school of his uncle, he was soundly converted during a protracted meeting held by Rev. Charles A. Lewis of Kentucky in the Mount Poney, now Culpepper, Baptict Church. The same day he joined the church and was baptized in Mountain Run by Rev. Cumberland George. From the beginning of his Christian life he took his duties seriously. To him conversion was the call to service, and he was soon seeking to bring others to his own glorious faith. Very frequently in later years he told the story of his first timid effort in this direction when in a meeting he approached Sandy, a young man of the community who was not very bright. Sandy was converted under the appeal of this young Christian, and throughout life when he would see his great benefactor he would rush to him and say, "Howdy, John! Thank'ee, John!" With tears in his eyes Dr. Broadus would say, "If ever I reach the heavenly home and walk the golden streets, I know the first person to meet me will be Sandy, coming and saying again, 'Howdy, John! Thank'ee, John!" Throughout his life Dr. Broadus was a personal worker, a soul winner. His correspondence and his conversation fre-

quently contained the most earnest personal appeals. In a letter to his wife, who had not united with any church, he makes this pathetic and earnest plea: "I should be glad to see you join the church; and my only personal request is, that whenever you go forward, it may be at a time when I can be present. (She was about to join the Methodist church with her family.) So now and always, my dear Maria, I do pray and will pray, that you may come rapidly to the stature of a full grown Christian, that you may be earnest and devoted, and that the peace of God which passeth all understanding may keep your heart and mind through Christ Jesus." While a student at the University he was an active and consistent Christian, though not offensive to his fellow students. He wrote in the autograph book of a fellow student this line in Greek: ἓν σε ὑστερεῖ "One thing thou lackest." This fine compliment, faithful and delicate admonition, later bore fruit in the conversion of this fellow student, who referred his awakening to that entry in his album. In utilizing the ordinary contacts of life for the extension of faith in Christ he sets us all a noble example.

The other great event which occurred in this period was his call to the ministry. It was perfectly natural that a Broadus should think of the ministry as a possible life work. John's uncle, William F. Broaddus, was a notable preacher and took great interest in his promising nephew, and there had been many other Broaduses who were ministers. Young Broadus had manifested much interest in Christian work ever since his conversion. He attended prayer meeting as well as the Saturday and Sunday services of his church with regularity, and in 1845 was made Superintendent of the Sunday school at Berryville. This activity was so marked that many began to think that he was called to preach. His father discouraged him from becoming a lawyer, thinking it would lead him into politics, and advised him to study medicine.

This course was decided upon and he actually began the the study of anatomy while still teaching. In February, 1846, a friend inquired by letter whether he ever thought of preaching. He answered: "I do; but I always come to the conclusion that preaching is not my office, not because I consider a call to the ministry to consist in some supernatural intimation, for I believe that to be very little more than an earnest and ardent desire for the work, but because I do not think I am qualified for it. . . . . I know that my mental capabilities are, in some respects, not inconsiderable, but I was not cut out for a public speaker; I have not that grace of manner and appearance, that pleasant voice, that easy flow of words which are indispensably necessary in him who would make an impression on his fellows by public speaking. Such were some of the reasons which induced me some months since to give up well nigh all idea of becoming a preacher. I am now, in conformity with the wishes of my relatives, and particularly my father, devoting some of my leisure hours to the study of the healing art." And yet his mind was probably not as much at ease as he wished his correspondent to believe; he was struggling with the call to the ministry, trying to convince himself, first, that there was no such thing as a definite divine call and, second, that he was not fitted to do the work of the ministry. But God did not let him go. He tells the story himself in a great address on Dr. A. M. Poindexter. It was in August, 1846, that he heard Dr. Poindexter preach two sermons at the Salem Union Association meeting at Upperville, which led him finally to the great decision. He says: "For three years a professed Christian, he (Broadus) had often thought about the question of becoming a minister, but considered himself to have finally decided that it was not his duty. On Sunday Dr. Poindexter preached upon 'Glorying in the Cross.' The young man thought, that Sunday at Upperville, that he had

never before imagined what preaching might be, never before conceived the half of the grandeur and glory that gathers sublime around the cross of Christ." The next day Dr. Poindexter by invitation of the association preached again. Let Broadus describe his experience: "Presently he spoke of consecrating one's mental gifts and possible attainments to the work of the ministry. He seemed to clear up all difficulties pertaining to the subject; he swept away all the disguise of self-delusion, all the excuses of fancied humility; he held up the thought that the greatest sacrifice and toils possible to a minister's lifetime would be a hundred fold repaid if he should be the instrument of saving one soul." The young school teacher, when the intermission came, rushed to his pastor, Rev. Barnett Grimsley, and in a choking voice cried: "Brother Grimsley, the question is decided. I must try to preach." And so this wonderfully gifted young teacher has laid his life upon the altar, never for one moment to think of wavering again. It will be three years before he actually begins, but his heart is set, his purpose is fixed.

In the fall of 1846 he entered the University of Virginia. This institution had been founded in 1819 and had now been in operation nearly a quarter of a century. It had about one hundred and fifty students and some notable professors. Jefferson, with high ambition for the quality of the work to be done, had brought over the original faculty from Europe almost complete, but in the twenty-five years a number of able Americans had taken their places in the faculty. Three of these men in particular were to exert a profound influence upon young Broadus. They were Gessner Harrison, professor of Greek; W. H. McGuffey, professor of moral philosophy, and H. H. Courtenay, professor of mathematics. The University was at that time unique in its elective system, in the freedom of its students, in the absence of religious tests, and in its refusal to grant honorary degrees. There was no

curriculum, each study standing on its own basis and requiring mastery by the student. It was notable for the thoroughness of its work. Dr. Broadus later in life himself said: "The noblest legacy they have left us is this—that the very genius of the place is work. No professor or student of susceptible soul can establish himself here without feeling that there breathes through all the air this spirit of work, a noble urge for knowing and for teaching." Dr. Robertson in his life of Broadus says that "one year, out of 150 in senior Latin, only twenty-six were graduated."

Broadus reveled in the glory and inspiration of the place. He took a rather irregular course and spent two years longer in the institution than most students. Owing to the somewhat deficient preparation in some subjects which he had pursued without a teacher, he at first experienced considerable difficulty in some of his studies, but within a few months he was going on with ease and by the time of his graduation he was regarded as the leading scholar of the institution. Those were great years in his life and he always looked back with affection upon the institution he called *alma mater*.

It is rather remarkable that the founders and first faculty of the Seminary were all educated in State institutions: Williams in the University of Georgia, Manly in the University of Alabama, Boyce in the College of Charleston and Brown University (a Baptist institution), and Broadus in the University of Virginia. They all, however, became ardent supporters of the denominational colleges and did what they could to strengthen and build up these important institutions.

Broadus had now finished his institutional education. He had preached a few times and had made a remarkable impression as a student preacher from his first sermon onward. A lady who heard his first sermon on June 4, 1849, preached at a church of which Dr. McGuffey of the University faculty was pastor, later described the preach-

er and the sermon as follows: "There stood up in his [Dr. Guffey's] place a slightly built, dark haired youth, scarcely twenty years of age, who spoke as I never heard man speak before, of our gracious Saviour. There was something in his manner very entreating, very touching, very convincing."

His work at the University was finished, what next? Many gifted young men were completing their preparation for the ministry by attending some theological seminary. Manly, Boyce, and others went to Princeton, while still others attended Newton. There was no southern seminary. For some reason Broadus did not turn his face toward any of these theological institutions. He had not given up the idea of preaching, but decided to devote another year to teaching and became a tutor in the home of General J. H. Cocke in Fluvanna county. It was a delightful and cultured home and the number of pupils was not large. In this year of retirement he preaches occasionally and begins his theological studies. He lays out a broad course in Old and New Testament, church history, theology, and related subjects, and goes eagerly to work, again without a teacher. On August 12, 1850, he was ordained to the full work of the ministry in the New Salem Church which he had joined soon after his conversion, and in this same year he married the daughter of Gessner Harrison, his great teacher, professor, and friend in the University of Virginia.

Positions of importance were now open to him, both for teaching and preaching. One of the first of these was the Greek professorship in Georgetown College, which after some hesitation and upon the advice of Dr. Harrison he declined, against the advice of his uncle, William F. Broaddus; his brother, J. M. Broadus, and others. Now began that incessant stream of calls for his services from churches and institutions of learning which continued to the end of his life. It is doubtful if any other Southern Baptist, or, indeed, any other Baptist anywhere, was ever

so sought by churches and institutions of learning as was John A. Broadus, and yet he held but few positions. On September 5, 1851, he was called to the pastorate of the church at Charlottesville and on the same day signified his acceptance. Along with his work as pastor of the church, he accepted the position of assistant instructor in ancient languages in the University, and so at once combined in his duties the two activities which he is to continue throughout life, preaching and teaching.

He continued as pastor of the Charlottesville church for about eight years and did a notable work. When he began the church was small, poorly housed, and comparatively uninfluential. During his pastorate a suitable building was erected, the membership was markedly increased, and many students from the University were attracted to its services. The young pastor visited his flock with conscientious care but wasted little time on merely social engagements. He tried to make his visits count for the Lord and His kingdom. He studied hard in the preparation of his sermons, but also extended the range of his reading far beyond his immediate needs in the pulpit. He regarded this pastorate, all things considered, as the most desirable pastorate for him in the entire country, and threw himself with all of his great abilities and youthful enthusiasm into its work, laying here the foundation for his subsequent fame as a preacher. When the time came for him to go elsewhere, he could not for a year tear himself away from this first love, and when he did finally decide to go it brought great sorrow both to him and to the church.

His work as an instructor in the University was soon dropped, that he might give his whole attention to the church, but he was prevailed upon to become chaplain of the University for two of the eight years which he spent in Charlottesville. The church secured a regular supply, leaving their young pastor free to give himself wholly to the work of the chaplaincy. He had accepted this posi-

tion with the hope that he might have more opportunity for reading and study, but in this hope he was largely disappointed. He also found the religious work among the students less satisfying than that of the pastorate. No immediate, visible results were expected either by the students or the faculty and naturally small results were manifest. The position did, however, stimulate him to do the very best preaching, from the intellectual, spiritual and literary viewpoint, of which he was capable, and doubtless had a permanent effect upon the high quality of his pulpit ministrations.

And now the hour had struck for a change in the place and nature of his work. Southern Baptists were beginning the construction of a theological seminary. The independent theological school for the specific training of preaching and pastors is a distinctively American institution, already well recognized and established in 1856 as a feature of the American educational system. While Newton had been in operation since 1825 in the North, there was no Baptist seminary in the South. The genius of the Baptist denomination was so completely democratic and the Baptist people were so largely a country people with little education that the need of an educated ministry had not been keenly felt in this section. Many of the Baptists, indeed, regarded the demand for education in the ministry as a distinct reflection upon the power and purpose of God, who could and would, they said, use untrained men. The high Calvinism of some of the Baptists led them to feel that any human effort was a depreciation of the presence and work of the Holy Spirit. In spite of these conditions, however, almost every State had established a college whose principal aim was the education of young ministers, and in several of these institutions there was a theological department, usually equipped with one professor and a small theological library. But many of the Baptist leaders had been growing dissatisfied with this inade-

quate equipment. Several of their strongest young men had been going to the northern seminaries, unsatisfied with the inadequate training which the colleges could give them. In the midst of this situation the idea of one strong central theological seminary for the entire South had been growing for several years. The withdrawal in 1845 of Southern Baptists from the mission work of the denomination and the organization of the Southern Baptist Convention had given a powerful impulse to this idea of a central seminary. The matter was seriously considered at the organization of the Convention at Augusta in 1845, and interest had been growing during the intervening years. What the movement had lacked mainly was a competent man full of enthusiasm for the idea and capable of rendering a unique service in this direction.

This man now appears in the person of James Petigru Boyce of South Carolina, who was at this time professor of theology in Furman University. It is his birthday which we celebrate as Founder's Day, for he was recognized by the denomination and by Dr. Broadus and his other colleagues as the real founder of the institution. In him the idea of a central Southern seminary became incarnate, and it was his great ability, especially in financial affairs, which made it possible for the denomination to realize this splendid institution. And yet he did not build and could not have built such an institution without the efficient assistance of worthy colleagues and especially John Albert Broadus. The leaders of the denomination turned to five comparatively young men for leadership in this great undertaking, great in its difficulties and greater in its possibilities. These five young men were James P. Boyce, Basil Manly and E. T. Winkler of South Carolina; William Williams of Georgia, and John Albert Broadus of Virginia. At a conference held in Louisville in 1856 these five men were appointed to prepare a plan for the proposed institution to be submitted to a similar conference to be held at Greenville, S. C., in 1857. This

was the introduction of Broadus to what was to be his distinctive life's work. Winkler and Williams apparently had only small part in the preparatory work. It was Boyce, Broadus and Manly who wrought out the basic plan for the institution. Manly drew up the creedal statement which still abides. Boyce took upon himself the burden of financial support and enlistment of the public, and Broadus drew up the plan of organization and instruction. It is interesting and significant to observe that the man appointed to draw up the educational plan of the new seminary had not himself been educated in a denominational college but in a State university, and had attended no theological seminary or enjoyed any theological instruction. What he was as a preacher and theologian he had become by dint of indepedent hard work. His only contact up to this time with institutions of higher learning was with the University of Virginia, of which he was later called the most distinguished alumnus. He could and did, therefore, come to his task without hampering denominational or institutional traditions. He was already thoroughly acquainted and profoundly sympathetic with the genius and the needs of the Baptists and was determined to construct an institution which would meet their particular needs effectively. When the committee reported at Greenville in 1857, they proposed a new type of theological seminary, based largely on the plan of the University of Virginia, one with emphasis upon the English Bible, with freedom for the student in the selection and pursuit of studies, with the highest scholarship for the able and prepared students and with something worth while for all. The plan proposed by the committee was adopted and while it has had some drawbacks, it has justified itself and has exercised a profound influence upon theological education throughout America. It was half a century and more in advance of most of the theological institutions of the country.

It was hoped to open the institution in the fall of 1858,

and Boyce, Broadus, Manly, and Winkler, were chosen to constitute the first faculty. Winkler promptly declined and Broadus decided that he could not leave his beloved Charlottesville, and so the institution was not opened. During the year there was much correspondence and conference. Boyce, Manly and others urged Broadus to accept, and he finally indicated in a letter to Boyce April 21, 1859, that he would do so if elected. He writes: "With much difficulty and much distress, I have at length reached a decision. I tremble at the responsibility of the thing either way, and hesitate to write words which must be irrevocable. [Note that word irrevocable] . . . . . If elected I am willing to go. May God graciously direct and bless, and if I have erred in judgment may He overrule, to the glory of His name. *Jacta est alea.* Do not fear that I shall change my mind." The die was cast. His future was determined. Never until death would he desert the institution. Winkler again declined and Williams was elected. The institution opened in the fall of 1859 with four professors and twenty-six students. All the faculty but Williams were young men, as yet without distinction, but they were gifted, cultured, and completely committed to the task before them.

The limits of this paper will not permit any extended study or treatment of the Seminary and Dr. Broadus's relation to it. The task before the great quartet was a stupendous one both because of the indifference and open hostility of many sections of the denomination and because of the financial difficulties which inhered in the situation itself. To add to these difficulties which existed when the institution was opened, the Civil War broke over the country before the institution was two years old, leaving vast stretches of the Southern country in utter ruin. No more heroic chapter of Baptist history, and certainly no more triumphant, exists than the history of this Seminary, which in a little more than fifty years, amidst overwhelming difficulties, has become in some respects the

leading seminary of the world. Dr. Broadus used to say with a quizzical smile and a twinkle in his eye when we sometimes ventured to complain about the length of the lessons which he assigned, "Oh, but brethren, if you only knew how much that I wanted to put in has been left out." So it is with this paper. I must now turn from the history to the man, attempting to give some estimate of him and his work as I personally knew him and as I have learned him from his books, his friends, and the "Life" which Dr. Robertson has produced.

As a man Dr. Broadus had a winsomeness and charm rarely equaled. He cherished a profound respect for human personality. This gave to him a consideration and a courtesy, a witchery of personality which made him the center of any social gathering in which he appeared. His wide reading of the best books, his keen observation of current events, his deep interest in the passing history of our country and of the world made his conversation remarkably instructive and inspiring. People listened and wanted only to listen as he talked. There was a refinement of manner and a consideration for the feelings of others which enabled him to draw out the best that was in his companions. Rabbi Moses, himself a man of rare ability, culture, and charm, declared of Dr. Broadus he "was the most charming and brilliant conversationalist I have ever known . . . There was a touching gentleness in his voice, such a noble modesty in his demeanor, that it was a pleasure to bow to his superiority . . . . Broadus was an ideal American gentleman. . . . There was a refinement about him, an indescribable charm of of manner, a sweetness of temper, a joyous kindliness of nature that made everybody love him tenderly, enthusiastically, who had the good fortune to know him." Those who had the great privilege of personal contact with Dr. Broadus will agree that this is a just tribute, in no sense overdrawn. It was for our Baptist denomination, inclined to insist upon independence and sometimes confusing

rudeness with liberty, that the leading teacher of its preachers for so many years was a man who deserved that high encomium, "He was a gentleman."

It was likewise agreed by all that the most striking characteristic of Dr. Broadus was his Christian character. From conversion he was a Christian, steadily through the years winning victory after victory over conscious faults until he exemplified in himself the spirit and life of Christ. Christ was his passion. Humbly conscious of his defects and failures, he ever turned his face to Christ as the strength and inspiration of his life. Who ever heard him pray without being melted to tears by the simplicity, sincerity, and pathos of his petitions? Who ever heard him preach Christ without being introduced into a fresh intimacy with our great source of life and light? Rabbi Moses pays this wonderful tribute to Dr. Broadus's Christian character: "Before I became familiar with Dr. Broadus I knew Christianity only as a creed which seemed absolutely incomprehensible to me. I judged it mainly from the untold, unmerited misery, the agony of ages which Christian rulers and nations had entailed upon poor Israel under the impulse given by Christian priests and teachers. But when I learned to know and revere in Broadus a Christian, my conception of Christianity and my attitude toward it underwent a complete change. Broadus was the precious fruit by which I learned to judge of the truth of Christianity." Here was a Christian, refined, cultivated, learned, and yet a simple, devoted, humble Christian.

We saw earlier in this paper that Dr. Broadus was pre-eminently a toiler. It ought to be noted also that his prodigious efforts were carried on under the handicap of much ill health. Again and again he was prostrated and compelled to leave his work to rest, to travel, to visit the springs, to recuperate. His brain seemed too much for his body; and yet he never gave way to the depression which inevitably threatens one who suffers from repeated

illness. He carefully rested when it was absolutely necessary, took exercise conscientiously, walked much, made use of the gymnasium, and in other ways sought not only to prolong his life, but to preserve his body as a fit instrument for service. Dr. Whitsitt in his memorial address said: "Few men have ever got their crowns at higher cost." He had the will to live and work, and never neglected the physical conditions necessary to efficiency. He, the frailest of the great quartet of original professors, did as much work as any and outlived them all.

Dr. Broadus was in the best sense of the term a self-made man. He was well born, well nurtured, well educated, but he never presumed on these advantages to carry him through life. He was ever learning from all possible sources, ever under discipline to his own will and purposes, ever seeking increased efficiency and power, never satisfied with his attainments. Every man that is worth while is a self-made man. Whatever his opportunities may be, the individual man must utilize them or fail of their benefit. Every execellency and element of strength, whether physical, intellectual, social, moral, or spiritual, was in his case constantly the subject of training. His voice was marvelous and well trained. It had remarkable reach and power and a clearness and richness never equaled in my experience. Whatever one might forget about his praying and preaching, one could never forget that voice—its velvet softness, its pungency and its pathos. It rings yet in one's memory after these thirty-five years of silence like bells at evening, tugging at one's heart strings like mystical music.

As a biblical scholar, Dr. Broadus stood among the first of the land. His broad, thorough, independent and accurate scholarship was equally evident in his conversation, his preaching, his teaching, and his writing. He was never satisfied until a subject under investigation was mastered down to its details. In his letter to Dr. Boyce accepting the position in the Seminary faculty, his first

and only question was, "Will there be any money now for the library? I lack many books which will be almost indispensable in the beginning." He felt he must be a scholar. Both in America and Europe he came to be recognized as a great New Testament scholar, especially in the fields of textual criticism and careful interpretation. For twenty years he worked on the commentary on Matthew, beginning during the Civil War and producing a work which will probably have permanent place among the great commentaries on this book. His scholarship showed at its best in the lecture room, because he always gave to his students his best. He was not a voluminous author, valuing quality and finish of work more than quantity. He taught homiletics and New Testament, and all his books except the "Life of Boyce" belong to these fields. His "Preparation and Delivery of Sermons" has been the most widely used and influential of all treatises on this subject. It is still extensively used and will probably have a permanent place in the preparation of young preachers for their life's work.

Dr. Broadus was a teacher without a peer in the experience of this speaker. Others may have been as great scholars, as good or better drill masters, as faithful and exacting in their classroom requirements, but Dr. Broadus had a combination of qualities which made him unique. He was exacting in his demands for accurate and thorough work, sympathetic with earnest students who were having difficulties, but impatient and severe with any man whom he suspected of idleness and indifference. Presumption and pretense were likely to be slaughtered by some rapier thrust of wit or sarcasm. On the other hand, he was wonderfully thoughtful and kind to the students who, he thought, were making honest efforts. As an example of his wonderful thoughtfulness, I recall an incident in my own student life at the seminary. Having accidentally learned through a colleague that I was in need of some warmer clothing and unable to purchase it, he one

day requested me to remain after class, and when all the students had left the room he told me of his discovery and of a private fund which he had for the assistance of men in such need. He wanted to give me money to purchase some clothing. He then drew out of the desk before him a book of records and, carefully covering the names of all men who had received assistance before me, he inscribed mine for a gift of a few dollars. To this day I do not know the name of a single man who had been helped before me.

On my appointment to the position of an instructor, there was some criticism from a group of fellow students. It came to his ears and, calling me into his office one day, he said: "McGlothlin, they say you are a plodder, as if this disqualified you. It is a high compliment. Don't mind. Go on and keep plodding." How wonderfully his sympathetic voice and encouraging words strengthened the young appointee!

Dr. Boyce recognized Dr. Broadus as a true yokefellow in the task of founding the Seminary. He writes from Paris, October 31, 1888, only a few weeks before his death: "God be with you and bless you, my dear friend. No one knows how much I owe you for your help and your influence in the matter of the establishment of what you call my life work, but which ought to be called *our* life work." As Dr. Boyce established the institution financially and in relation to the denomination, so it was Dr. Broadus who shaped and established the institution in its internal organization and its scholarly standing. While Boyce toiled in the field for money, Broadus toiled in the classroom for scholarship and theological culture. It was he more than any other who gave to the institution fame for the kind of work it did and the type of preacher that it turned out. Each of the four made his own important contribution but it will not be regarded as invidious comparison to say that it was Broadus who gave to the institution standing throughout the country. Williams

wrote nothing, Boyce and Manly but little; it was Broadus who first among Southern Baptists became an author and a scholar of nation-wide note.

And what a wonderful place his classroom was! Electric with intellectual power and alertness, filled with a profound practical wisdom that was Socratic in its reach and penetration, often glowing with an ardent devoutness that moved students to tears. There still rise unbidden nuggets of golden wisdom to the lips of his old students as they deal with subjects which he treated. We quote him not because we seek to recall what he said, but because unforgettable utterances rise unbidden into consciousness. We cannot forget those utterances and cannot find others that approach them in effectiveness. He was the wisest man I ever heard, and all his wisdom, all his spiritual and intellectual power, all the charm of his cultured personality was given to his students. How he longed to train up a body of Baptist preachers who would be sound in the faith, devoted to their work, filled with the spirit of Christ, effective as preachers and as pastors, and withal possessed of genuine culture! He wanted for his own beloved Baptist people leaders who could give to them the best that human personality, the world of culture, and the Gospel of Christ could provide.

But after all is said and done, it was probably as a preacher of the gospel that John A. Broadus was happiest and most powerful. As we have seen, he dedicated his life to the preaching of the gospel while he was still a country school teacher. The instant he began to preach the public recognized that a new prophet had arisen. There was something in his intellectual and spiritual endowment which made him unique from the start. His voice carried a pathos and power which were absolutely overmastering. We have seen something of the wonderful success of the pastorate at Charlottesville and the great reluctance with which he and the church parted. He was never again pastor except of country churches, one

in Kentucky and some in the neighborhood of Greenville, South Carolina, during the Civil War. And yet he preached continuously to the end of his life, more, perhaps, than he ought to have done. He was called to be pastor of many of the leading churches of the country, north, south, east and west. He dedicated multitudes of our greatest church buildings and was always heard with deep attention and great spiritual profit. In 1889 he wrote to a college student, "I think that scholarly tastes, far from being useless in the ministry, are now very especially needed among Southern Baptist ministers. Most people think scholarship is impracticable, if not undesirable, in the working pastorate, and we greatly need examples to the contrary . . . . For my own part, while no stranger to the dreams of young ambition, I heartily rejoice that I declined many offered professorships and gave myself to the ministry, though always feeling for these thirty years, that in abandoning the pastorate to guide the studies of others, I was giving up the minister's better part. I envy those who are most directly concerned with saving souls." It is evident from this quotation and many others which might be made, that he believed he had followed the path of duty and the guidance of God in com- to the Seminary, but his heart remained through all the years hungry for the glories and blessings of the pulpit and the pastorate.

He was an unrelenting critic of himself and rarely preached a sermon with which he was at all satisfied. When receiving the adulation of the public to a degree which his friends sometimes thought bordered on idolatry, he usually closed any reference to his preaching in his intimate letters to members of his family by saying that he hoped he had done some good. This to him was the object and end of all preaching. From his work in the army he wrote on one occasion: "The sermons were not particularly good or particularly bad. God grant that they may do some good. Oh, it is so hard to preach as

one ought to do! I long for the opportunity, yet do not rise to meet it with whole-souled earnestness and living faith, and afterwards I feel ashamed." On one occasion after preaching a commencement sermon at Washington and Lee University while General Lee was president, he writes that there were four hundred college students and cadets present and adds, "I did greatly long to make them think of Jesus. Oh, that I could once speak of Him somewhat as a man ought to speak!"

He early reached the conclusion that the so-called *ex tempore* method of preparation and delivery was for him and for most other men the most satisfactory and effective. In an essay from the year 1854 he maintains that "a sermon becomes such only in the act of delivery. Whatever mode of preparing be adopted, it is not strictly a sermon, but merely preparation, until it is delivered." He declared that this method did not permit of less careful preparation but required more. *Ex tempore* delivery did not mean *ex tempore* thinking. He carefully jotted down the thought which was to be presented, arranged it in logical and proper order, selected his illustrations, wrote out some phrases and expressions, and then left himself to choose his language as the occasion, the nature of the congregation and the thrill of delivery might dictate. This method also left him free for many striking asides and helpful thoughts which came to him as he spoke. He carried the plan to such perfection that in lecturing to the students of Yale University and similar institutions he employed the same method. It has often been pointed out that his printed sermons inadequately represent the richness and power of his actual preaching. The man was more than the sermon, great as that usually was, and the man spoke eye to eye and face to face, as moved by the truth he was uttering and the Spirit of God which was in him. Old and young, learned and ignorant, rich and poor were alike thrilled and enthralled. Dr. J.

William Jones tells of one instance of his preaching in the army when General Lee, General A. P. Hill, and many other distinguished generals were present, along with five thousand common soldiers, when all, great and small, were moved to tears. He did comparatively little so-called evangelistic preaching, but that little was effective, especially as a missionary in the Confederate army. As a matter of fact, all his preaching was both evangelical and evangelistic. Dr. Hatcher called him "a multiform specialist," while Professor J. H. Farmer characterized him in his preaching as "a great personality ablaze." The profundity of his thought was sometimes overlooked in the charming simplicity and limpid clearness of his language and statement.

In all his work as preacher, teacher, lecturer, and citizen, he was a constructive, unifying and harmonizing force. The kicker and the unreasonable critic had no standing with him. On his death many men in the North declared that he had been the greatest influence since the war in the re-establishment of good feeling between the sections. In this respect he has been compared to that matchless orator, Henry W. Grady. He was always a Southerner, unashamed of the section in which he lived, always a Baptist, proud of his Baptist people; but always an American and always anxious to heal the wounds of war, and cement the bonds of friendship. In his addresses at the North, where he was often called on to speak, he abated not one jot or tittle of his Southern convictions, but he spoke in such a way as to increase the respect of the North for the men who had fought and suffered in the South. *The Examiner*, our great Northern Baptist paper, describes one of these scenes when he made a notable address in Boston. It says: "There was a responsive thrill of sympathy and union as deep as Christian love." It then quotes Dr. Broadus as follows: "As one who has lived in the South, in Virginia, in South

Carolina, and in Kentucky, now sixty years, I can testify that if any man says there is unkind feeling in that section toward you of the North, that man is mistaken. There is no such feeling. We have not forgotten what we have suffered. If we had beaten you half as hard as you beat us, *you* would have found it difficult to forgive *us*. And if we had had half as much money as you had, I am not sure but we *should* have beaten you. What wonders twenty-five years have wrought! How we did hate you twenty-five years ago! And after Bull Run, and after Fredericksburg, your love for us was not perfect! But you whipped us, and I am not sorry that we did not whip you. We have one country—north, east, west, south—we are one. God bless the United States! Let us love one another." Was anything more manly, more self-respecting, better calculated to create respect in former foes and heal old wounds than this marvelous burst of eloquence?

Such in briefest outline and most inadequate treatment was John A. Broadus, founder of the spiritual and intellectual side of the Southern Baptist Theological Seminary. He was not a man to be imitated, for he was inimitable, unique, a powerful stimulus but not an example for other men. As I have gone through his life afresh in the preparation of this address my admiration has been increased, my emotions have been profoundly stirred; and, standing at this place, fast growing sacred to you as the old plant on Broadway was sacred to us of the 90's, I can only say that to Southern Baptists, to the Baptists of the world, to the cause of Christ everywhere, to our beloved land, "There was a man sent from God whose name was John"—John Albert Broadus.

Relation of the Bible Department to the Religious and Moral Life on the Campus.

By S. P. Brooks, LL.D., President Baylor University, Waco, Texas.

Address before the Southern Baptist Education Association, Birmingham, Alabama, February 5, 1930.

Teachers are more important than books, subjects or departments. For example, I studied Greek in college for four years, Latin even longer, yet the teachers of these subjects influenced me far more than their persistent efforts to teach me the grammatical construction of those languages.

Christian people, often impatient that the world is converted so slowly, want to hurry things up by shifting the responsibility to the force of law through legislatures, or by compulsory courses in Bible study. Such a bill was once introduced in the Texas legislature. I opposed it. I was glad that the opposition won. It was the example of Baptist history.

In the years gone by I opposed the compulsory study of the Bible in Baylor University. I did it because of the influence on my life of the fathers who held all religious matters to the voluntary idea. However, I finally yielded my own judgment out of respect to that of some good men whom I honored. As a result, we now require a small amount of Bible study for every student before a degree is given. But I believe the life and the character of the Bible teachers of the University have swelled the number who continue the subject more than the faculty requirements have done.

Some things said on the floor of this Association lead me to say here that I do not worship the Bible. I do not

worship the church. I do worship God. I think the Bible and the church are the chief means God uses in our hands for the spread of the evangelization of Christ's gospel to the whole world. With these preliminary remarks, let me enter more specifically upon the subject assigned me:

The test of any civilization may be said to be the culture of its citizens. There can be no general culture without institutions prepared to train the young life of any given country. The character of the culture will be measured more by the religious and moral training fostered in the schools, than by the character of the laws of the courthouses. One may declare that wherever the highest culture is taught religion and morality abide. One may also affirm that where these basal facts are found the Bible is their source and strength. To say this does not declare that formal Bible teaching as class room work is the only way. For 'tis true that in the old days of Christian colleges the influence of the Bible was ever present, though not formally taught as a textbook.

To cite the old method of indirect Christian teaching as having virtues is not to deny, but to affirm, that formal class room teaching of the Bible is today supplemental to every merit of the old system. Bible teaching is direct. It has none of the thought of the fathers that the pulpit was the only place for religious instruction. As the virtue of the Bible taught from the pulpit depends on the character of the preacher, so its results in the class room will be reflected by the teacher. There is no place either in the pulpit or the class room for the pious religious sissy. The Bible reflects its glories in both places when virile, upstanding Christians proclaim the truth.

The Bible department must be filled with teachers who are sympathetic with collegiate standards and scholastically trained, the equal of the best instructors in the faculty. Anything short of this would disgust honest, ambitious students. It would drive students into infi-

delity. It would proclaim to the world that the so-called Christian college had yielded to the clamor of the anti-Christian rabble. Under such conditions, instead of being better, it would be worse than any and all sorts of other schools.

Of all things in this world, religion must reflect morality. Worthwhile religion has no place for pretense. On one occasion years ago a student of mine arose in the class in response to a question and said that the college revival had made him so happy that he could not study and therefore he was unprepared. My response to him was almost unfit for the class room. However, it was plain. He and the class each got a lesson in relation to honesty in religious profession.

In many respects the Bible teacher has a harder task than the other professors. The student of calculus knows that his class shams will be found out when he seeks to apply those principles to stress and strain in bridge construction. The student in the Life of Christ thinks that his shams can be covered somewhat by religious pretense. He knows that audiences do not challenge the pulpiteer as the engineers do one another. He knows, at least, his weakness will appear more slowly than that of the engineer. The mathematics teacher may berate his pupil, believing that failure in the subject may not point the way to unbelief or disrespect for the gospel. However, the Bible teacher must not only maintain his own integrity for high standards in attainments, but must have held high the scholastic ideals. And he must have made the Christ stand out as one worthy to be taken as Lord and Master. If the student did not work he has failed the course. If the teacher winks at the failure, both teacher and student have fallen. If the teacher can fail the man in honor and yet hold up the ideals of the Christ, he may help the student for time and eternity. Certain it is, the coin of the college must never be spurious in a Bible

class. Often in college class rooms sternness is mistaken for good teaching. 'Tis better to let firmness substitute for sternness. Religious emotion and tenderness are not out of harmony with high scholarship. It is pitiable that there are so few college teachers relatively that can maintain high standards and at the same time impart high devotional reverence. Scholarship and spirituality are not incongrous. The possessor of both should watch his step. Temptations are proportionate to heights attained. It need not be true, but research often is self-centered. Where it is so, faith may lag behind. Perhaps the highest motive for all research is doubt. The teacher must not allow himself to die spiritually for lack of nourishment from the things upon which he feeds.

Bible teachers must not claim a monopoly on truth, nor pretend that religious truth in its own field is more truthful than that of any other subject in its field. Bible truth must be presented in modesty as well as boldness. Other departments of the college must have no cause to cast reflection on Bible teaching because of the manner of any Bible teacher. Studies in the Christian field of faith are as philosophical as those of any subject. The very highest ideals of scholarship may be set up and maintained. Here again the Bible teacher will use his brain, his heart, and be much in prayer for help. The Bible department must not be expected to carry the whole religious responsibility. There is no such thing as a Christian college dependent on one man, or group of men in one department. The dominant note of any Christian college must be maintained by every teacher in the institution.

The teachers of mathematics, philosophy, science, languages, etc., must have a wholesome respect for Bible scholarship, as well as an experimental faith in the religion of the Bible itself if they are to teach in a Christian college. They must reflect the Christian graces in their own lives. Christian colleges will never thrive un-

der the leadership of men or departments whose conduct is that of an acquired religious whine, or whose conduct is comparable to the military strut of some army chaplains. Christian college teachers of the Bible need not practice the humility or fear of Uriah Heep in the presence of other teachers, or scholars, or professional men in or out of the college. Bible teachers may with Christian boldness dare the bacteriologists to get their most powerful microscopes and look for atoms, electrons, chromosomes or genes. They may find what they never knew before, but the teacher who has met God in the laboratory of the new birth will know that the microscope reveals God and that faith in Him removes all mystery. Let the astronomers turn their most powerful telescopes up to the sky, and find a constellation of stars a million light years away, behold, God is there. For can we not say God, being a spirit, is everywhere His handiwork is?

If unbeliever's of God's gospel seek to make us ashamed because they say we have no scientific or laboratory proof of how God made the world, let us boldly declare our faith that "In the beginning God created the heavens and the earth", and that we do not have to know more than that *it was in the beginning,* and that we do not care how He did it. Moreover, let us tell the world that by faith we were born again, that a million people will line up and bear testimony fundamentally alike to our own conversion. Let us boldly declare that the fact just stated scientifically proves a truth as certain as a million small rocks in a gravel pit pointing the same direction prove the way the underground waters once ran. Let us affirm that whatever else science may be, it is a method of study rather than a body of belief. Whatever subsidiary facts relating to the scientific method of study we ever come to know, we will dare to say they are of God. Let Bible teachers stand their ground and fear not when scientific methods are used in the field of philos-

ophy, psychology, pedagogy, physics, chemistry, biology, sociology, or what not. The last scientific method will find that in the last stand God is there, for did He not create everthing that ever was? and therefore must have made every law relating to the material or spiritual, the social or economic facts of life, or the things of life.

When a boy I knew a Baptist deacon who forbade his son from owning a fiddle. The father said fiddle music was of the devil. My father said that all music was of God and that if I wanted a fiddle, I should buy it and learn to play it. My father was correct. The other father was a Christian, a good man, but ignorant.

I know men who say in effect that science and the scientific method of study are of the devil. I affirm that they are of God and should not be surrendered to the devil, or those unbelievers or Christians who wittingly or unwittingly serve him by what they do or say. If the scientific method can be wisely used in the study of rocks or flowers, why not in the study of sorrow and suffering? If this method is useful for one field, why not for any field? If it is good in the chemical laboratory, why not in the kindergarten where our babies are being taught? If it is good in the study of prison reform, why not in the field of morals? If in morals, why not in religion or Christianity? If all this is wise, can we not dare to apply its method to the mystical experience of our rebirth, or even reverently to use the same scientific method in the search for the whereabouts and the nature of God? Houest scientists are modest and make their declarations with hesitation, and then only when all the facts are in. Bible teachers should be modest, though they should not be afraid of what the scientists find. Bible teachers can go bravely on teaching the wonderful Book of God. Scientists so-called who make untrue declarations will be in due time attended to by other and better scientists. I affirm that the scientific attitude is not out of harmony

with the Bible or of the proper way to set it before mankind. If this method in honor shall be used by all the teachers of a Christian college, there will be established harmony among the teaching staff, confidence in them by the student body and God's name will be so glorified that His Son will have His way on the campus. Such a method will create such an atmosphere that the devil will have a hard time to lead the boys and girls away.

In all the problems of the college campus, prayer will prepare the minds for study. Prayer will increase our faith. Faith will give us courage that triumphs over difficulties in every field of study. The earnest teacher will keep his heart warm for his subject and his pupils. Christian colleges may not hope to thrive with teachers who do not believe in and practice prayer. Such teachers may not safely be without tender emotions in their own lives and that which begets sympathy in others. Christian teachers will beget an atmosphere that not only leads the lost to Christ, but ennobles and strengthens, cultivates and conserves every child of God in an institution.

When all this is said, Christian schools of the noblest sort cannot live forever without the heartiest help of the people who own and control them.

The Martha Heresy.

A Study of the Attitude of a Hostess Toward a Distinguished Guest.

By Arthur Stevens Phelps, D.D., Lately Professor of History and Influence of the English Bible, Berkeley Baptist Divinity School.

"The Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."—Luke 10:41-42.

If the teacher of a Sunday School class of women wants to stir up a hornet's nest, let him take Jesus's side in the story of Mary and Martha. The best women in the class will at once say with a smile: "Well, I guess I am a bit like Martha. There is the house work to be done; and going to prayer-meeting is not a substitute for it." Then another will add: "Martha and Mary had a guest to dinner, and Martha was too practical a woman not to get His meal ready." Another will add, triumphantly: "Yes, and when their brother Lazarus died, it was Martha that made the arrangements, who met Jesus; and then had to go back to the house and find Mary." A fourth will join in, with some feeling: "People like Mary are all right, if they are lucky enough to have a woman like Martha about, who will take hold and do their work for them."

It is just as well to let the ladies have their say, for they will, anyhow; and they would better say what they think than to have it fester for want of air. So I found, the last time I "taught" a large class of godly and intelligent women, what they think of a professor that knows

so little of practical life as to defend Mary's languid indifference to what every woman knows has to be done, if a home is fit to live in. "I guess"—they said *guess* because they were New England women—"you'd be glad, if you were in one of our homes, to have something to eat at dinner time." With all the eyes turned on you, that seem to say, "There, now!", you respond: "Now, ladies, it is of no use to argue with me; just settle the matter with Jesus; He is the one that took the position you disapprove." That reply might appeal to a teacher of logic as fairly convincing. But as far as your women are concerned, it might just as well not have been spoken. No one in the class, at least out loud, pays the slightest attion to it. It is forgotten before it is mentioned; and that, too, by women, to whom the opinions of Jesus have far greater weight than they do with most men.

So, being a married man, you try something else. You find yourself in the anomalous position of one trying to defend Christ against the universal disapproval of a group of saintly sisters. But right there lies your real hope of success. For we may trust the judgment of the wise Nazarene in this matter. He condemns Martha, and commends Mary. That is plain. It will not do to say that His mind was above such common things as eating. For it should be remembered that the first question He asked after His resurrection was: "Children, have ye aught to eat?" (John 21:5.) When they beached their boat, cold and hungry, He had a fire of coals, and fish baking for them. In the agony of the cross, He arranged for the household economy of His mother and His beloved disciple. I do not think that John had to complain about his meals or the comfort of his bedroom.

If Luke had felt that this story was an illustration of the impractical character of Jesus, he would not have placed it immediately after the story of "The Good Samaritan", a story that illustrates the practical mind of

the Master better than any other parable in the gospels. Luke evidently found the two stories not antithetic. In fact, they represented for him a quite definite progress in thought.

This leads me to say that Jesus found Martha less practical than her sister Mary. Martha made a religion of business, and Mary made a business of religion. The story is a study in contrasts to illustrate two familiar types of character. Two women are grinding at the mill; one is taken, and the other left. Fretting and complaining are not qualifications for good housekeeping. They have a pathological effect that impairs efficiency. Martha exhibited here exactly the sort of spirit that so many practical wives object to in their husbands. She fell to complaining. Fault-finding is not an attractive trait in persons you have to live with every day. If Jesus was wrong in calling attention to her attitude in her home, then He was guilty of the very sin that He charged her with. To defend Martha against Jesus shows a want of apprehension. To suppose that He condemned her for housekeeping and cooking, is an absurdity. That He commended Mary for pious laziness, is a yet greater absurdity. There is nothing in the lives of His contemporaries that He so bitterly denounced as substituting sanctimoniousness for duty. The Pharisees loved to make long prayers, and grind the face of their tenants. Jesus showed His anger against them in no measured terms. If Mary had been guilty of a sin even remotely resembling theirs, Jesus would have recognized it and rebuked it on the spot. Sanctified shirks are to be found among the women of every church. They would rather sing than darn socks. "He that is slack in his work is a companion to the destroyer." So is she. What Jesus really condemned in Martha was not her service, but the spirit in which she did it. Christian women that boast of being Marthas should remember that Martha was fretful and irritable.

That this had been her disposition at other times, we may judge from the fact that Jesus said she was "anxious and troubled about *many things*". He had noticed this unfortunate trait on previous visits in the Bethany home, though He had not before spoken of it so plainly. His friend John tells us that Jesus loved these girls. He spoke not harshly, but in tenderness.

> "What a false Friend He would be,
> If He never, never told me of the faults which He must see!"

It was not a gracious thing in a hostess to ask her Guest to find fault with her sister. In another instance, in Luke's gospel, a brother had made a similar demand against a brother, and received a similar rebuke. It distressed Jesus to see her anxious and troubled. In His earlier ministry He had said: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest"; and among His dying words was the sympathetic advice: "Let not your heart be troubled; believe in God; believe also in Me.' An Old Testament writer tells the tale of a company of soldiers that cut off and bore away every man a branch of a tree on his shoulder; but here is a girl that would carry a house: it was too heavy a burden for her young shoulders. Housekeeping was made for woman; not woman for housekeeping.

A Christian young man would more safely marry Mary than Martha, for the reason that one would rather be prayed with than nagged. As to cooking and housekeeping, no bridegroom knows for a certainty what a day may bring forth. But a woman of Mary's good sense would not lose that sense at the kitchen door. Mary was a more practical woman than Martha, for she put first things first. Life is a matter of emphasis. Washington was as practical a general at Valley Forge as he was

when crossing the Delaware. The Divine Teacher would not in the nature of the case be with them long. He who was the world's greatest man had little leisure time. He enjoyed the deep peace of the Bethany family circle, a peace of which He had all too little; but He could not come often. There is no evidence for the theory of Renan that Jesus was in love with Mary, and would have been glad to marry her if His peculiar mission had made it possible. He was their friend, as He is ours.

> "Most happy they!
> For over them was seen a free display
> Of outspread wings."

This home was a refuge from the strife of tongues to which He was exposed. To make the most of such an hour as this was the natural decision of an intelligent mind. Not only did "some one", as we say, "have to entertain the company while the other prepared the meal", but both should have made the most of so priceless an opportunity. What would you have done? To converse with an emperor, or a president, is a small thing in comparison with opening one's home to the King of Kings. The presence of Jesus made Martha anxious; but He came to cure anxiety. Perhaps He was thinking of His conversation with her, when He spoke of the lilies of the field, and how well dressed they are; and of the birds in the air, and how well fed they are. Have you ever seen an emaciated bird; or field poppy gowned unbecomingly? Even the ragged robin is well dressed.

Martha was carrying too much sail. "But few things are needful, or one." There is a recipe better than Dutch Cleanser. Mary seized the crucial moment, and acted upon it, just as the woman did that poured the contents of the alabaster flask upon His head. We do not attend banquets chiefly for what we get on the table, but for what we get around the table: we go there for the talk.

That was Mary's idea. She had meat to eat that Martha lacked hunger for. Martha sought a clean house, Mary a clean heart. Her housecleaning was of the spiritual sort. She would entertain her Saviour in the inner chambers of her soul, and therefore wanted it to be swept and garnished as the temple of the Spirit should be. This incident contains the marrow of the gospels. A well known theologian said not long ago: "To call Jesus Lord is not the point . . . the one thing needful is to do what He said." True enough within limitations. But, as a matter of fact, the "one thing needful" according to Jesus, when the phrase which the theologian quotes from this story was spoken by Him, meant exactly the opposite. When Mary chose the good part which should not be taken away from her, she was not practicing social service, or any other form of ethical obedience to the words of Jesus. To call Him Lord as a substitute for obedience, is one thing; to call Him Lord, as an inspiration for obedience, is quite a different thing. It is the cure for being "cumbered about much serving". The value of the story is, that it stands as a warning against those who would find in Jesus nothing but an ethical Teacher: who would substitute conduct for love.

Wherever this gospel is preached throughout the whole world that which this woman hath done shall be spoken of as a memorial of her. The actions of love are spectacular, because they rise above the conventional. Love is impetuous. It obeys its impulses. It does not weigh out the ointment; it breaks the cruse. Mary's spirit was that of Palm Sunday. She knew her Lord better than her sister did, because she had spent more time in His presence. A friend of mine once showed me a favorite picture of Christ. I noticed that he had drawn a square at the foot of the figure of the Master, and in it written his own name. There are five remarkable occurrences in this book of Luke that took place "at the feet

of Jesus". Martha put her house in order, or at least worried about it; but Mary filled it with the odor of the ointment of an overflowing devotion. She is better known in the world today than Caesar, Alexander, or Napoleon. We know more of her life than we do of that of our contemporaries. They are best known who knew Him best. The only definition of eternal life in the Bible is in the terms of Mary's choice (John 17:3). It is the one thing that "cannot be taken away" by poverty, enemies, isolation, or death. In July, 1928, a girl of nineteen, in domestic service, wrote these lines of her heart:

"Lord of all pots and pans and things; since I've
no time to be
A saint by doing lovely things, or watching late
with Thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint by getting meals, and washing
up the plates.

"Although I must have Martha's hands, I have a
Mary mind;
And when I black the boots and shoes, Thy sandals, Lord, I find.
I think of how they trod the earth, what time I
scrub the floor;
Accept this meditation, Lord, I haven't time for
more.

"Warm all the kitchen with Thy love, and light it
with Thy peace;
Forgive me all my worrying, and make all grumbling cease.
Thou Who didst love to give men food, in room,
or by the sea,
Accept this service that I do—I do it unto Thee."

Christ's View of His Own Death.

By H. J. Flowers, B.D., Rugby, England.

The central fact in the message of Christianity is the forgiveness of sins by God. Our religion is a religion of salvation. It has more than a new doctrine of God, a new ethic and a new eschatology to give to the world: it claims to possess a new experience and a new life. It enables men and women to get into touch with the redemptive forces of God, and to gain thereby deliverance from sin and find ethical renewal. The teaching of Christianity revolves round one great theme, the saving grace of God mediated to men through Jesus Christ. Historically, this has always been regarded as essentially bound up with the cross of Jesus. The fact that needs examination is how far this attitude can find warrant in the mind of Jesus Himself as it is shown to us in the Gospels.

We are entering here upon the inner sanctuary of the Christian faith. If the sight we are beholding is no more than this, it is the sight of the best and bravest of men going to meet His death, because He knows that in some way, it will make the world a better and happier place to live in. And the death of Jesus involves far more than that. It is easy to make the mistakes which have constantly been made in the history of the Church. We can read too much into the death of Jesus, and we can read too little. It will pay us to clear the ground by making certain of a few elementary facts before we take up the more difficult questions of interpretation.

(a). The death of Jesus was, in any case, inevitable. What would have been the history of the world and whether there would have ever been a Christian Church raised to the memory of Jesus, had He died a perfectly natural death, is beyond the power of man to imagine. Certainly the Church as we know it today would never

have come into being at all, and there would have been nothing approximating to the Gospel as it is preached and interpreted today. But there is no *a priori* reason why Jesus should not have died a natural death. He was human and therefore mortal. If He had not been put to death, He would still have died.

(b). Seeing the course He took, His death was inevitable. The Romans, by themselves, would never have interfered with Him. He was not a revolutionary. But when Jesus interpreted His Messiahship as He did, and took such a strong line against the Jewish authorities, it was unavoidable that action should be taken against Him. When He cleansed the Temple, His arraignment and probably His judgment was inevitable. His death was due to the moral blindness of the authorities, but the plot could never have been hatched exactly in the way the Gospels represent. There, we have anti-Jewish bias coming out. The trial must have been conducted with a fair semblance of legality. The ratification of the judgment of the Jews by Pilate is natural. In the eyes of Rome, since the disturbances had begun, Jesus was a breaker of the law, and was therefore deserving of death.

(c). Jesus had known for a long time during His ministry that His death would be inevitable. That, the majority of scholars would be prepared to acknowledge. There is great dispute, however, regarding the time when He came to realize it quite definitely. Some say that even before His ministry began, He realized it. He knew what His message was. He knew the expectations of the people. He knew the temper of the authorities. And He knew the attitude of Rome. It would not need marvelous insight to see that a clash would come, if He persisted in preaching His message. Then further, Jesus knew the way the prophets had always been treated, and He could see the way matters were going with John the Baptist. Then further, a good deal of the teaching of

Jesus, even in the early part of His ministry, breathes the spirit of one who has prepared for the worst, and is preparing His disciples for the worst. He tells them that, although persecution awaits them, they must not be foolhardy in going to meet it, but they must rather trust in the guidance of God. He tells them that they are honored in being treated like their Master, and blessed, because so persecuted were the prophets which were before them. He says that there is no need for the friends of the bridegroom to fast so long as the bridegroom is with them, but that one day the bridegroom will surely be taken from them, and that then they will undoubtedly fast. Further, He knew very early that His message would lead to a dividing asunder of many in Israel. He would not bring peace, but a sword. He would set parents against children, and children against each other. He knew that, if His own household rejected Him, His rejection by Israel was certain. He knew that a good deal of His teaching would fall on hard and unfruitful ground, that His attitude to the Mosaic Law would arouse opposition, and that His friendship for publicans and sinners would whip the Pharisees and Sadducees into fury. Again, when He begins to speak of His death, He speaks of it as though it were nothing strange to Him. The idea of it dominates His mind. He has thought it all through, and is ready to take His work on to the bitter end. It is simply absurd to suggest, as Baldensperger does, that at the time of the confession of Peter at Caeserea, Jesus passed through what was equivalent to a Messianic rebirth. There was nothing in the confession of Peter to bring death to the mind of Jesus: what it would inevitably bring to His mind was the necessity of stating with perfect clearness exactly what He intended to do. Then further, the cross was involved in the very way of life that Jesus presented to His disciples. A man must lose his life, if he is determined to save it. He must take up

the cross and follow the Messiah, if he is determined to enter into the Kingdom of God. And the sacrifice involved in the task of the King cannot be less than that involved in the task of the citizen. Then even further, in the story of the Temptation, we see that Jesus had faced the issues which the knowledge of His mission from God and His wonderful powers brought before Him. He rejected the form of Messiahship which He knew would be expected from Him. He refused to use His powers for display and show. He refused to make the appeal of the spectacular. And He refused to found the Kingdom on bread. It is surely wrong to suggest that when Jesus made the decision, He was unconscious of the risk involved in it. These arguments, and several more of the same nature could be brought up, go a long way to show that, right at the beginning of His ministry, and even before it, Jesus was conscious that He would be called upon to make the supreme sacrifice.

But many scholars have denied this, mainly on the ground that the early part of the ministry of Jesus was joyous and expectant, as though He was quite certain that He would be welcomed and would be quite able, by the influence of His own teaching and example, to found the Kingdom of God, whereas it was only when the ministry had lasted several months, and He began to see that He would be persecuted to the death, that He saw, as a kind of afterthought, the place of His death in the establishment of the Kingdom. Many good arguments can be brought forward in favor of this thesis, and they have been urged with great learning and sympathy. But for many reasons, more or less cogent and relevant, the theory has to be rejected, and the former held, that namely which declares that, even at the beginning of the ministry, Jesus knew that His death would be involved as a necessary element in His work.

(1). It has yet to be proved to the satisfaction of many that there was any material development of thought on the part of Jesus during the actual course of His work. Many have seen traces of this in the Gospels, particularly in Mark, but it has been discovered only by an ingenious reading into the narrative, and has not come naturally out of it. The difference of tone found when we compare the discourses at the beginning of the ministry and those at the end is quite understandable on other grounds. Jesus had to go carefully. He had to find a point of contact between the ideas of the Jews and His own ideas, and He had to train the disciples before they could grasp some of the most important elements in His teaching. To begin preaching by declaring that the Kingdom of God was going to be founded on the death of the Messiah would be to alienate at once the sympathy of the Jews. Jesus had the great principles of His message clear in His own mind from the first, but that does not mean that He could declare them all at once to a body of people who would find their minds shocked by every one of them. It is as absurd to say that Jesus did not see the necessity of His death because He said nothing about it to His disciples, as it is to suggest that a New Testament scholar knows nothing about the Synoptic Problem because he does not cram it down the throat of a six-year-old child, who is only just beginning to read the Scriptures.

(2). Then further, the way Jesus kept the fact of His death in the background and went on His way with severe step is a witness to His indomitable will and His ability to take a sane view of life. He had counted the cost. He knew what was involved. There was no need to meet disaster half way. He had plenty to talk about besides His death. Why disillusion the disciples before it was necessary? Why spoil His work by declaring His fate months before it was obvious to anybody but Himself?

(3). Thirdly, the theory of development throws the whole life of Jesus out of joint. He had had thirty years at least to think through His message before He began to deliver it. Even though He lived in Nazareth, He was not shut out from the world. All the sins of creation can be found in a village. It is hard to see how, in a few weeks, Jesus could learn so much, whereas in thirty years, He had learned so little.

(d). It will probably be acknowledged by the majority of scholars that Jesus spoke concerning His death much more frequently and much more clearly and deliberately after Caeserea than He did before. There is no need to follow the Gospels exactly. They record the three proclamations in a rather unreal and mechanical way. But they have real matter to go upon. Jesus meant to put beyond all shadow of doubt that He would go to the cross. He was determined that His disciples should not be caught unawares.

In dealing with those four points, a fair unanimity of opinion can be expected. It is when we enter upon questions of interpretation, that we come to debatable matter. It will be well to rid our minds as far as we can of all pre-conceived ideas and of all the common historical forms of the theory of the Atonement, and deal with the thought of Jesus as we have it.

(1). We must take into account every aspect of our Lord's teaching and not reject any of it merely because it does not fit in very successfully with our particular theory. There may be, of course, strong critical arguments against the authenticity of any particular saying. That is a different matter. But we have no right to endeavor to force our theories into the Gospels or to attempt to get a regular system of thought out of them, unless it comes naturally. For example, it is of no use staking everything on the Parable of the Prodigal Son. There are scores of important things that Jesus spoke

about not touched upon in the very least by that particular parable. The problem of the universe cannot be solved in a story, even though Jesus tells the story. But, on the other hand, the view that we hold upon the death of Jesus must be brought into line somehow with the rest of His teaching, His teaching upon the love of God and forgiveness, where the idea of the atoning power of the death of the Messiah is not even adumbrated.

(2). Jesus quite deliberately took the cross as His own way of life. It was the kind of life that He laid on His followers, and in this, as in many other things, He gave His followers an example, that they might follow in His steps. The cross was to be taken up into the inner life of the Christian. The cross of Jesus was not to be objective only to the Christian, acting upon him from the outside: it was to be a subjective influence inside him, creating anew the inner life. The follower of Jesus had to take the standard of life which led the Messiah to the cross, even though it led the follower to the cross, and risk the destiny of his eternal soul on it, if he was to save his soul. It was in that way, as the indispensable method of the Godly life, that Jesus accepted the cross for Himself. It is of no use whatever saying that Jesus did not foresee His death. It is too embedded in the narrative. It is not a question of the authenticity of three particular sayings. They could have critical objections brought against them as easily as any other sayings in the Gospels. It is a question of the standpoint of the whole narrative. The last journey of Jesus to Jerusalem is an enigma unless He had deliberately accepted the cross and gone to meet it.

(3). But we must go further than that. The cross was no adjunct to Him. It was necessary to Him, not only an historical necessity, which it was and which He recognized, but also a divine necessity. All through His life, He interpreted salvation as the free pardon of God,

with all that that involved, grasped firmly by the believer and worked out through the whole life by *the way of the cross.* The necessity of the cross in the experience of men was in His message all the time. But He knew that He was the perfect example of the life of the Kingdom, and that by willingly and ungrudgingly accepting the way of life which led to the cross, He was the founder of the Kingdom. He was Saviour, because He was discoverer and forerunner and leader. He was not the Messiah in spite of the cross: He was Messiah, and much more than Messiah, because He accepted the cross.

(4). Jesus was not in any sense of the term, either willingly or unwillingly, a victim. He was not a victim to God. Most certainly, He was not a victim to men. When He had once chosen His way of life, He set forces going which He knew would not cease to operate until they had brought about His death. But He set them moving with a full knowledge of what was involved. He was not the victim of circumstances: He was Master of the whole situation that brought about His death. He was dominated by a conception of God's way of life. And He accepted that way with all it involved, and by inflexibly living it, He brought about the historical situation which resulted in His death. It is quite beside the point to speak of Jesus as being overborne by fate or as being a martyr to the truth. Such statements are miles away from the facts. He was victim only in the sense that by accepting certain religious ideas, He created a situation which He knew would demand His death.

(5). He looked upon His death as being the will of the Father. All the Synoptics unveil for us the agony in the Garden. The whole meaning of the incident lies in the fact that the dreadful reality of His death was being borne home to Him, involving the treachery of Judas, the desertion by the disciples, the criminal obtuseness of the authorities, the selfishness and moral blindness which

were responsible for the situation, and that Jesus through agony in prayer, was bringing His will into line with that of His Father. But though He was Master of the situation, and though He died in accordance with the will of God, the sin of those who slew Him was no less. He was dying at the hands of sinful men. The wicked husbandmen did not reverence the Lord's Son.

(6). Though Jesus did not attempt to give the disciples an interpretation, in theological language, of His death, He let fall valuable hints which have been seized by scholars and studied microscopically in order to arrive at their meaning. We will take them briefly one by one.

(a). Jesus never looked upon His death as being, in and by itself, of redemptive significance. We cannot put a meaning into His death which invalidates the religious and ethical tone of His other teaching. There was nothing of the idea of God being placated with blood or accepting a sacrifice. The death of Jesus was of meaning to God only because Jesus was Jesus, that is, because He was perfectly holy and the gift to men of God's love. Moreover, in the thought of Jesus, His death was indissolubly linked up with His life and resurrection. Jesus did a saving work even before He began to speak of the saving power of His death. He was acknowledged as Saviour even before He declared that He would die in order to save. The death of Jesus was, to Himself, redemptive only because it was the natural ending to a life which was also redemptive. The three instances in which He declared quite plainly that He would be put to death show that in His public utterances He was careful to link together His death and resurrection. We are shown by this also that it is not death by itself that matters, so much physical pain, the shedding of so much physical blood. What makes the death significant is that it is the death of one who by His life has made Himself to be be-

yond the power of death. It is not one isolated fact connected with Jesus that redeems, but the whole Jesus with all that He did and said and was. Even further, Jesus never spoke of Himself as having to placate God either for Himself or on behalf of others. He was the gift of God's love. In all He did, He was revealing God and could rely upon the help of God. He was Himself God's grace coming into personal touch with men.

(b). He interpreted His death by the aid of the passage in Isaiah concerning the Suffering Servant. "The son of man came not to be ministered unto but to minister and to give his life a ransom for many." Doubt has been cast upon the authenticity of this saying as a genuine utterance of Jesus. It stands by itself in the Gospels and it is very Pauline in tone. But the general trend of criticism today is towards the acceptance of it. We can make one point clear first. It is quite in being with the context. The sons of Zebedee had come to Jesus, asking places of distinction for themselves in the Messianic Kingdom. Jesus told them and the other disciples that the only way to distinction in the Kingdom was the way of service. He went on to interpret this general principle reference to Himself. Even the Son of Man, the King of the Kingdom, gained His sovereignity only by service. The one way to greatness in the things of God is the willingness to serve others and to suffer with and for others, and the King is no more exempt from this than the humblest citizen. Vicarious suffering is the law of the spiritual universe. But we must not leave λύτρον out of account. Every word of this text has been put under the microscope. It has been twisted in the most mechanical fashion. The Old Testament has been ransacked for precise information on the meaning of λύτρον. It has been asked what was the ransom, to whom was it paid, whom did the ransom free, and from what did it free them? This is all unnatural. No modern writer would

expect his words to be studied so minutely. We use words easily, without thinking of the metaphors involved in them. And without a shadow of doubt, Jesus did the same. He hit upon a suggestive figure of speech and used it effectively. But it is a figure, when all is said and done, and we must not force poetry to have the exact meaning of prose. Slaves and prisoners of war had to be redeemed by a money ransom. Men were in bondage to sin. And Jesus redeemed them from sin. He gave up His life willingly for them, in order that He might set them free. His death was not an accident. It was not due to fate or mischance. It was taken up into the redemptive forces of God with telling effect. Jesus went to death in order that men might be saved from death. It is very doubtful whether Jesus meant more than this. He saw the correlation between His own death and the salvation of men, but how that connection was to be interpreted, He, to judge by the Gospels, neither knew nor troubled.

(c). A far more speculative interpretation is given in the words of Jesus at the Last Supper. There are great critical questions connected with the Last Supper that it would simply be out of place to enter into here. The exact words used by Jesus are uncertain. But two points are certain. First, Jesus declared that the shedding of His blood would effect redemption for many. He died for the remission of sins. Second, He interpreted His death as a new covenant. It was for the establishment of new relationships between God and man. This is another saying which has been put through the fires of criticism in a quite unnatural manner. It is of no use trying to get recondite meanings out of περὶ πολλῶν. "Many" is not in contrast to "all", but to "one". Jesus did not die for some: He died for all who entered into the inner meaning of His work. That is, in actual fact, He died for many. Neither is it reasonable to draw up elaborate comparisons between the sacrificial system of the

Jews and the sacrifice of Jesus. That was not present to the mind of Jesus in the very least. The only thing we can say is this. Jesus gave up His life. He died in order that men might be redeemed from sin. His death has saving powers, but how or why, He does not say. Then also, Jesus established a new brotherhood, based upon love for the Messiah and the love of the followers of the Messiah for each other. Just as when Israel was saved from Egypt, a covenant relation was established between her and Yahweh, a covenant interpreted and set forth in the legal code of Israel, so when the new Israel was saved from sin by the death of Jesus, a new covenant was established between Israel and God, evidenced and interpreted by the new law of love. There is that much in the sayings. Whether there is more, is extremely doubtful.

In His doctrine of salvation, Jesus has set many theological tasks to the Church. He spoke of God as Saviour, Saviour eternally as a necessery fact of His nature, apart altogether from His work in Jesus. He speaks of Himself as Saviour, as Saviour in His work as teacher, revealer, and healer, even before His death. He speaks of His death as redemptive, generally as the natural end of His life and work, sometimes, on rare occasions perhaps, as redemptive in and by itself. How these different points are to be related, He does not say. He has given us hints but no more. He has bequeathed us here problems of the utmost difficulty and the utmost importance.

Doubt.

By Rev. Albert D. Belden, B.D., Whitefield's, London.

In the ninth chapter of his Gospel St. Mark has preserved for us the story of one of the quaintest and yet most profound prayers that ever fell from human lips. "And straightway the father of the child cried out, and said with tears, Lord, I believe, help Thou mine unbelief."

Here is a soul overcoming its inability to trust by sheer force of will, by a desperate rallying of all secret urgings to faith. With this paradox upon his lips, divided as he is between diffidence and boldness, despair and hope, faith and faithlessness, the man is typical of some people in every generation, and of a very large number in these present days. Under the pressure of recent events the faith of many has been severely tested and strained, and some seem to find "faith" almost impossible. Many at the best can only pray a prayer like this—compounded of opposites—breathing trust and unbelief in one breath. Yet an examination of the story will show how much wisdom there is in such a petition; how much more faith than unbelief.

The Effect of Suffering Upon Faith.

The father of the lunatic boy was faced by one of the most terrible tragedies any man can suffer. Those who know the quite peculiar nature of the passion of a father's love towards his son will understand that to find one's boy afflicted in mind—with reason and body both in recurring peril—must be one of the bitterest of human griefs. The poor fellow was up against one of the ultimate forms of suffering.

There are certain ultimate sorrows which, once a soul has met them closely, render one a past-master in the ex-

perience of pain, a graduate in the university of grief. Those ultimate sorrows are, I think, three, and I put them in the descending degrees of horror: Sin, Madness, and Death, including the approach to death, the long, losing battle for health and life that so often accompanies it. When these have come close to one in one's nearest and dearest, there seems nothing left in God's universe that could be more painful. The gamut of sorrow has been run, the limit of one's endurance reached. Just there, however, at that point of ultimate grief, there should come the great rediscovery of life, the end of sorrow and the beginning of joy, the exhaustion of doubt and the re-birth of faith.

It was at such a point of supreme crisis that this man stood. He had tried every remedy for his boy without avail. Last of all he had brought him to the disciples of the great Nazarene Healer, and they too had failed him. Beneath the blow of that disappointment his faith is hard to rally anew, and he answers Jesus very diffidently. His power of faith has been crushed by the weight of his woe, tested to the straining and breaking point. At Christ's fresh demand for "faith" his composure breaks down, the desperate desire of his soul bursts up through his sense of impotence and hopelessness, and he confesses simultaneously, his unbelief, and his determination to believe. The result was surprising. It was peace and power, and a trust that doubtless was never seriously disturbed again.

Now I venture to assert that this is the *invariable* effect of suffering upon human faith. It tests it to the utmost, strains it to the breaking point, with the effect, finally, of re-establishing the soul in a hope that maketh not ashamed. That final effect is delayed in many lives, but it must come sooner or later. There are exceptions, of course, such as those whose faith seems unclouded and untested by any circumstance. That may be, however,

an unenviable condition. It may be due to inexperience of life, and therefore immaturity of faith. Only when it is the result of such testing as we have described is unclouded faith a matter for congratulation. Even our Lord was made perfect through suffering; even He was subject to the supreme test; who of us, then, may hope or desire to escape?

I claim, therefore, that the results of suffering as regards faith are never utterly bad. They are often represented as being fatal to faith. "Look," we are told, "at the large number of people who grow bitter and hard as a result of suffering." "Mark how some souls become obsessed by the pain and grief of human life, till their trust in the goodness of God is shaken to its foundations! Exactly so, but is such an effect entirely bad? If a soul's trust in God can be shaken, ought it not to be shaken? If my house is built on insecure foundations the sooner and the more thoroughly I discover it the better. It is my only hope of ever building a house that can stand forever.

Ill-founded Faith.

Now suffering and sorrow operate—as nothing else could—as a thoroughgoing test for the foundations of our house of life, and we must confess how ill-founded it discovers the faith of many of us to be. Nor can one be surprised at that. Think of the utter carelessness of hosts of people concerning God and immortality and goodness in the days before the Great War. How eaten out was many a heart with frivolity and the worship of mammon! How utterly unprepared we were for the sudden strain of that war upon faith and hope! When the great test falls suddenly upon a generation singularly neglectful of God, singularly engrossed with the material interests of life, it is not surprising to find the house of faith everywhere toppling to the ground. But that is to the good—it reveals the paltriness of our building.

What is more saddening, however, is to find how many Christian people have been building their lives upon a faith that was purely of the "fair weather" quality. Do we trust our Pilot only as He sails our bark through sunny seas? Shall we cease to trust Him when the seas grow stormy and the skies grow dark? Shall we turn and rend Him with our dark suspicions on the one voyage in which we need Him most, and which we cannot hope to navigate successfully without Him? If we are such Christians the sooner we know it the better, that we may repent and turn to Him with a trust that really honors Him and meets our own need.

Because, then, suffering tests faith, we may find in doubt a matter for rejoicing. It reveals the test of work, and if it also reveals a failure to stand the test, even then it is so much gained of that self-knowledge which, Tennyson reminds us, is an element in Sovereign Power. This is why I am glad to hear people confess doubt, if they are really honest. It means they are at least in the grip of a great fact, that their faith needs refounding. This is the first great step, and the more desperate the condition of the soul the more bitter and hard and estranged it becomes in tribulation, the nearer it comes to the great triumphant re-action; extremes meet, the heart that hardens reaches a point at last where it grows brittle, and breaks, and begins life anew. The process may be long, it is often artificially and wilfully prolonged, but its issue is without doubt, the natures of man and God being what they are.

Suffering is the great call to the soul to prove its faith—not to discard it. It is the test of faith, not its destruction, for faith in the last resort is the gift of God. Like hope, it springs eternal in the human breast.

This fact brings us to the second element in the story before us.

The Demand of Life for Faith.

The father of the lunatic boy was in the grip of a great need. Life was impossible to him without faith, yet there seemed no help or use in faith. To give up all hope of his boy's recovery, to lose faith entirely, to cease utterly to believe, this would be a living death—the sun of his life would be quenched. And what is life ever without faith, but that? The demand that Jesus makes for this man's faith is not arbitrary. It is part of the larger demand that life, and therefore the Lord of life, makes upon us all.

This demand is an absolute demand. Till it is met life cannot go on—it wavers and wanes and gives place to the forces of death and decay. Humanity in the course of history has suffered agony beyond description, yet that is not the greatest fact. Not suffering but survival is the greatest fact, and the one greatest factor in that miraculous survival of the race has been man's amazing capacity for faith and hope. It is the one thing that has brought the race through, it is the secret of its vitality.

The individual life reveals just the same fundamental need for faith. Watch the soul whose faith is decaying, or has been shaken, and you will see how impossible it is for that soul to remain long in the discomfort and pain of chronic doubt.

Herein, of course, lurks a danger. The peril of too easy and hasty a surrender to the desire for peace and comfort. Again and again a soul hard pressed by doubts has filed for refuge to an extreme of blind credulity and superstition, and to the wilful acceptance of any dogma, however unreasonable. This snuffing out of the intellect is an unworthy way of escape, and we need to recognize the virtue of those who will not make their judgment blind, who suffer the pain and confusion of doubt patiently and perseveringly until the time of illumination arrives. Nowhere does Christ require of us the subjec-

tion of our intellect to dogmatic authority. Remember His stern challenge to the Pharisees, "Wherefore judge ye not for yourselves what is right?" Christ respects that passion for truth which is the only true orthodoxy, and in their very doubt some people come nearer to Him than others in their so-called faith.

But the fact that life, to be lived worthily, demands "faith" is a great blow to doubt, and nothing healthier for the doubting soul can occur than to feel to the full this challenge of life. Try the effect of turning your "doubt" into a creed of life. Try to live the "doubt" you harbor in the mind—doubt so thoroughly that you must act out your doubt, and you will find at once how utterly dependent good life is on faith.

The trouble with most doubters is not that they doubt, but that they doubt insufficiently. They never face up to life as it would be if their doubts were true. Turn your doubts into a creed and say, "I believe in a God of Hate", and then picture life built on such a creed! If you doubt love as fundamental to life, why go on loving as you do? Why keep the gentle heart, if the heart of the Universe is cruel? Really believe your doubt, and you will find love and gentleness depreciated, and yet nevertheless strangely persistent. There will be a strange irony in your position. For the sake of truth you must deny love, yet you are constantly struggling in your practical life to be unselfish, kindly, loving. You find it hard, nay, really impossible to fasten your dismal creed upon life—life itself fights for faith.

The Soul's Secret Faith.

Thus we come to what may be called the secret faith of the soul—the faith that constantly asserts itself in spite of ourselves. The man of this story found it impossible to deny the passionate longing of his soul for his boy's recovery, it rose like a flood-tide above the im-

potence of faith, and burst forth in this great appeal to Christ, which reveals "faith beyond the forms of faith." "Lord, I believe, help Thou mine unbelief." It is always so. It is well-nigh impossible for any soul to become finally and seriously pessimistic. When it does so, the reason gives way, and suicide becomes the logical and often the actual result. Life cannot really go on without faith. If you doubt and live, it is because of some secret root of faith which you may not acknowledge, but which betrays its existence every time you enjoy life in any degree, or at any point. Let me repeat, our doubt is not thoroughgoing enough, it does not bring us to the point where we see ourselves finding a problem in goodness rather than in evil. Sir Oliver Lodge has pointed out that if the universe were fundamentally evil we should go about wondering at goodness, chuckling over calamity, finding death gratifying, proving ourselves fiends, and not strugglers after joy and goodness at all.

If God is not Love, then why this surging cry from a father's heart, this white-hot passion for his son's welfare, this clamour at the throne of Divine Power for the blessing without which life is dust and ashes? In other words, how explain love at the heart of humanity, if love did not build humanity? How explain hope ever lifting up its head above despair, hope springing eternal at the root of being, if One reigns above who forever denies it?

Do you remember how H. G. Wells, in *Mr. Britling Sees it Through,* expresses this supreme testimony of human love to Love on the Throne of Being? Mr. Britling says, "If there were nothing else in all the world but the love that made you weep, or the love I bear Hugh —if there was nothing else at all—if everything else was cruelty, it would still be certain that there was a God of love and righteousness."

There is in all mankind a preference, secret where not avowed, for love and truth and justice as being better

than hate, falsehood, and inequity, and that preference has to be explained. Beneath all your doubting your soul clings secretly to hope. In some desperate crisis of life your soul will launch itself with the courage of despair upon the ocean of desire, and your secret faith will then reveal itself as fed from the fountain-head of God's own Spirit. Just as this man found a reserve of faith in the will to believe, so you may find it too. "The soul opens inwardly upon God."

This secret urge of faith, this hope that springs up beneath every weight of despair can be explained only by the contact of the soul with One greater than itself. "We have not to ascend, to bring Christ down from above, nor to descend, to bring Him up from below. The word is nigh thee in thy mouth and in thy heart".

So we are led to

The Divine Helper of Our Unbelief.

The supreme consideration to be put to the doubting soul is this, that in all this matter one is dealing, not with a scheme of forces, not with a universe of laws, not with a Cosmic Infinite—how cold such terms leave us—but with a Living God, a Person in whose Image our being is cast. The problem of doubt or faith is no mere intellectual interest. It is not an abstract question, it is an intensely personal matter. It concerns two friends, yourself and God. God has come to men in the warm personal form of a fellowman, and the desire He expresses through Christ for your trust is the most natural in all the world.

And I prefer the word "trust" to "belief". Belief has become so theological for us. "Trust", thank God, still remains practical. Some one has illustrated the difference by saying that you may "believe" in the power of an arm-chair to support you, but you don't trust it till you are sitting in it. Christ asks you to give yourself up to Him—just as you are—questions, doubts, problems,

and all. It is a pact of friendship, the sort of thing that must happen between two persons if they mean to be friends. No friendship can thrive except on the basis of faith, but on that basis friendship develops. It is in just that way that the faith of Jesus becomes increasingly the faith of His disciples.

After all, the one great dependable fact of history is that out of the "Unseen" that you so much doubt has come *This Man,* whose love, truth, and purity are an impregnable rock for human trust. When the soul takes Him as the *Truth about God,* then it begins to build the house of life upon a rock indeed, and not all the storms that ever raged can disturb it. There has been no "helper of our unbelief" like Jesus. He is indeed "the author and the perfecter of our faith".

The belief of Christians is that Jesus Christ is Himself directly available for our spiritual help. The doubting soul should try the truth of that belief by making his own appeal to Him. If he cannot begin with the risen and glorified Lord, let him begin with the Teacher of Nazareth and Galilee. Make association with Jesus and see where He leads.

Let the soul that doubts make this man's prayer his own. See how he comes past all the failing disciples to the Master Himself! Shall I not do the same? See how he comes past himself, past his own weakness of faith and failure of trust. "Lord, I believe, help Thou my unbelief." Just so will I come past the world, past the Church, past myself, bringing my doubt to Him who alone can truly answer it.

Family Life Among Puritans.

By W. T. Whitley, M.A., LL.D., Chelmsford, Essex, England.

An acute German observer has published his proofs that family life in England was steadily purified during the sixteenth, seventeenth and eighteenth centuries; and he attributes this to that maligned class which had announced its purpose, assuming the name of Puritan. The subject is well worth studying on quite different lines, which however conduct to the same conclusion as that set forth by Herr Levin L. Schücking.

If we would see what family life was in non-Puritan circles, we need not look only at the court, debauched as that usually was, except under Charles I. Letters and diaries of the nobility and gentry show little at first hand, but magazines and plays give pictures of Society in London and the Spaws, which are fairly well known. There have been modern studies of Social Life from 1600 to 1850, by different authors, which concur in the general outlines. The chastity of no lady seemed safe; abductions and marriages at a day's notice, perhaps by a clergyman in prison, were everyday matters. A lady of fashion spent her time in dress, cards, and flirtation. Whether it be Addison with his raillery, or Misson with his penetrating French eye, the facts in Society circles are generally admitted. What is important to know is that they represent simply the surface, the froth, iridescent scum; and that there was a very different family life which did not lend itself to the drama or the periodical, because it did not abound in vice and frivolity.

The source of this was the English Bible, in the hands of the middle classes. In 1560 a new version was printed at Geneva, deliberately intended for the family. It was reprinted in England and Holland, 140 editions by 1644,

with notes, concordance, indexes and all sorts of apparatus. One bookseller declared he knew of twelve thousand copies brought from the Netherlands, the price being seven shillings. This version was used in the home, being authorized for church uses only in Scotland. It moulded the home thinking; the medieval exaltation of celibacy found no countenance, whether in comment or in text; but the family life of Abraham, Isaac, Jacob, and other Old Testament worthies, set a pattern adopted in Bible-reading circles, and adapted to English conditions.

There are seventeenth century diaries which reveal much of their authors, and something of the world around. Pepys and Evelyn lie open for all to see non-Puritan practice; we can glean through the diary of parson Josselin in Essex, Oliver Heywood of Yorkshire, and see what was noted by ministers who differed widely, but were alike in essential goodness. It is regrettable that laymen did not use their pens so regularly, but we do possess Lucy Hutchinson's biography of her husband, a gentleman and a colonel. And with some caution we may read what Ann, Lady Fanshaw, wrote for her son as to his father in the same age; for Fanshaw though a royalist and ever an ambassador, was kept back in the civil service precisely because he was religiously a Puritan. His wife not only records that he was the tenderest father imaginable, but gives charming domestic glimpses at the way she tried to wheedle state secrets out of him, and how he explained that he could not love her so well, loved he not honor more. She tells also how when he was in prison she used to visit him daily, how when freed they went down to their seat to enjoy an innocent country life, where he spent some time translating Camoens. Or again, still in the ranks of the squirearchy, the Mildmays of Essex were not all of one type. Most upheld the Puritan traditions which led one to found Emmanuel College at Cambridge, but Humphrey often in his own words "fud-

dled at a tavern", and refused to go to church, "the covenant being hot, and I not of the tribe". It is this Humphrey, and he alone in a long list of the clan, who was unable to get on with his wife, and was perpetually quarreling with her. Concerning the Puritan homes, no details have been quoted: the quarrels being noted as the exception, prove that the rule in Puritan families was peace. We do have abundant direct evidence in the diaries of the two ministers, and to these we turn.

There is something to say of the courtships. One man was deeply troubled that before he met his wife, "I had too much familiarity with a near and dear friend of mine, though I praise my God who kept me from uncleanness": this tender conscience was not characteristic of Society. A love-letter of another was treasured by its recipient; who would not read over and over such sentences as: "Endeared Sweetheart. For such a privileged title, God's good providence, friends' consent, and my mutual love admits of. When I was last with you, there fell into my bosom such a spark of love that nothing will quench it but yourself. Sweet Mrs. Betty, as I have given my heart to you, you ought in return to give me yours, and you cannot in equity deny it me." Or in long retrospect: "Although he had as strong and violent affections for her as ever any man had, yet he declared it not to her till he had acquainted first his father; and afterwards he never would make any engagement but what his love and honor bound him in."

The pictures of life drawn by Dycherley, Congreve, Aphra Behn, Sheridan, Goldsmith, must have been true in the main, so that we can recognize the normal relations of husband and wife in Society. Our diaries give an entirely different picture: "My wife whom I have received of God, and given back to God, whom God hath not only made a meet help to me in civils, but in spirituals, in prayer, counsels." Or in a time of trouble, "Let her, as

she is above other women, show herself on this occasion a good Christian, and above the pitch of ordinary women." And the whole life of Hutchinson, as told by his widow, sets forth a happy wedded union of twenty-five years.

The ties between parents and children, brothers and sisters, illustrate well what kind of life there is in a family. Josselin brought his father-in-law to spend his last years with his daughter, though their means were but slender; soon afterwards he helped his own sister, and as his estate improved, bore her in mind. He noted that his "boy is now lively, somewhat fuller of spirit, of a good memory, a good speller, apt to learn, and attain the hardest words in his Bible or accidence in which he reads." And again, "This day my son Thomas began to learn his accidence by heart, as we say, memoriter; he is now six years old and about two months." For five days when little Mary was dying, the diary has nothing else recorded but expressions of love; "it lived desired, and died lamented; thy memory is and will be sweet unto me." As children grew and flitted from the home, they were followed with fatherly care, both in their temporal needs and their moral dangers: "Heard uncomfortably of my son John; Lord, yet in mercy show me favor in him, making him a comfort. My daughter Jane went to wait on old Mrs. Harlakender; her mother wept for it. Anne went towards London; God go with her, be the guide of her youth! My son a great grief, Lord reclaim him from disorderliness. My daughtetr Jane married to Jonathan Woodthorp, our first marriage; the Lord bless them with his grace and favor: for portion I am to give her 200 l; her clothes and wedding cost me 10 l; she hath a pretty thing in jointure: blessed be God who hath thus provided for me and mine. John's debauchery in swearing sad, so bad that I resolve to put him to his shifts, for the Lord's sake let it tend to his good. This morning

my dear Anne in her twentieth year died with me at Colne; a good child, following her brother to London, and from thence hither, to lie in his grave. My wife with our two daughters Mary and Elizabeth went for London to Hackney school; God bless them in their education both for soul and body. Mr. Shirley made an offer of his service and love to Mary; God direct that affair. Mr. Gilbert Smith and my daughter Elizabeth married; the ground and bottom of the match among us was not estate, but good qualities; let them shine, Lord, in them both, let her be as Elizabeth in scripture." That is the essential Puritan note.

A family includes also master and apprentice, mistress and maid. There are glimpses of life in the household of William Kiffin, both how he fared when apprenticed, and how he dealt with his servants later. But we may pass on to ask what were the recreations within the family. For Society we know in general of routs, dancing, dicing, gaming; the English Lady's Catechism gives plentiful details. What then in Puritan families?

Consider music. There are most remarkable misconceptions here; as that Puritans destroyed the church organs and hated music. One fact is that the organs were frequently destroyed by the royal armies, and the reason often given was that organs ousted the people from singing. Another fact is that the Puritans were most fond of singing; often the very troopers lifted up a psalm before they charged. But in any case the accusation touches public worship rather than family habits. Cromwell was fond of music; when an organ was displaced from Magdalen College at Oxford, he had it brought to Hampton Court, and engaged Hingston, one of the former royal musicians, at a salary of 100 pounds to play it. Milton spent many an hour with his cello. Hutchinson pleased himself with music, playing the viol well, and teaching his children how to play. Whitelocke

was another of this type. And indeed wherever we get a glimpse at how the evenings went, we find often some performing on instruments, all ready to sing. Hubert Parry has been bold to assert that it was precisely the Puritans who brought music into the home, as distinct from the church on the one hand and the tavern on the other.

Consider drawing and painting. Cooper the artist found such Puritan patrons that to him we owe miniatures of Cromwell, Lilburn, Fairfax, Thurloe. Winslow the Pilgrim Father had his portrait painted, as did others of that age. Nor was art only appreciated when it might be considered to minister to personal vanity. The Raphael cartoons were saved for England by Cromwell. Hutchinson spent 2,000 pounds in buying some of the finest pictures that had been owned by King Charles; he sought out artists in London, and acquired not only paintings but gravings and sculpture. At a later time, when alone such evidence is available, we hear of girls' schools where they were taught to draw. When we come across men who could afford a liberal education in their own homes, we find tutors engaged, with sons and daughters educated in languages, sciences, music, dancing.

Such is a true picture of the Puritan home, where opportunity was afforded. As the middle classes increased in number and wealth, even literature had to be moulded to suit their tastes. Novels came to be written in English, not translated from Italian and French; and in the pages of Defoe, Richardson, Fannie Burney, there was depicted a life for which we look vainly before 1650. That life, a home-life tinctured with religion, is within the memory of many. Father and mother, alike in ideals. Within the house, a common sitting-room where all alike spent their winter evenings; boys helped with their lessons, and the day ending happily with reading, telling tales, family games, singing. Sometimes playmates in-

vited in, with games all over the house, charades, recitations, part songs, solos with voice or instrument. In summer, a plot of ground for each boy or girl, a happy family at work with the bees or putting up some arbor. On the rare occasions when father is free from work, then after an orgy of preparation the day before, the whole family sallies forth for a picnic in the forest, with trees to climb, adders to be pegged down out of harm's way, bushes to pluck, stakes to cut for swinging the kettle—a day to look back upon after sixty years, with delight at the truly Happy Family. Such was the flowering of the Puritan ideal of home

Constituent Parts of the Book of Enoch.

By Dr. Chaim Kaplan, New Haven, Conn.

a) Topical Division:

The Book of Jubilees (IV-17-22) makes references to several writings of Enoch of manifold character. Enoch 1) constructed a calendar (V-17);2) wrote a testimony (V-18) for the generations of the children of men (V-19; cf. 1 En. LXXXI-6: "and testify to them"; XCII: and the future generations); 3) saw a dream in which the history of mankind was unfolded to him in the form of a parable: V.19; the expression "and he understood everything" implies a parable ;-4) recorded his journeys through heaven and earth (V.21);-5) rebuked the watchers (V22).

These scetions are marked off in the Book of Enoch by fitting headings: 1) LXXII: "The book of the courses of the luminaries": 2) XCII-1: "written . . doctrine of wisdom;" 3) LXXXIII-1: "I will show thee all my visions"; 4) The journey section is introduced by ch. XX where the angels, according to their functions, are enumerated; 5) XIV-1: this is the word of righteousness and reprimand of watchers. The correspondence between the account in Jubilees and Enoch is very close. 1, 2, 3 are interrelated in Jubilees: calendar, testimony, and dream vision seem to constitute one continuous whole. The same is true of Enoch: there is an unbroken connection throughout the latter part of the book running from LXXIX-1 ("and now, my son, I have shown thee everything") to the end. It would however, be rash to assume that Jubilees had before him the book of Enoch in its present form. The differences between the ideas embodied in Jubilees and those of our book exclude the possibility that the writings referred to in Jubilees are identical with our book. In Jubilees the angels are sent

down to earth (IV-15); in Enoch they descend of their own accord (VI-2ff); the spirits of the giants molest mankind after the flood in Jubilees (X-2) and are imprisoned except for their tenth part (X9); in Enoch they, evidently, start their harmful career right after they are slain (1 En. XV-11) and carry on their destructive activities until the day of Judgment ("XVI-1). The differences in the calendar between the two books are well known. We have, therefore, to assume that the older material was worked over by later hands and fitted into the structure of the Book of Enoch. G-g seems to preserve traces of the Jubilees tradition: the three generations of the giants (Jub. xx) (Jub. VII-22, Syn.: Ναφηλείη γίγαντες,' Ελιούδ. Enoch a witness (Jub. IV-24: "testify against" Syn. "ὁ 'Ενὼχ Μαρτυρεῖ." The additional part (Καὶ ἀνθίς) found in G-s shows that Syn. drew upon a tradition distinct from that of our book.

The five sections of Enoch may be divided as follows: 1) LXXII-LXXXII;2)I-V;XCII; XCIV-CIV; CVIII; 3) LXXXIII-CX; 4)XVI I-XI X;XX-XXXVI; some parts of the similitudes that will be pointed out later; 5) XXI-XVI.

b) *Sources*:

The Journeys furnish a clue to the composition of Enoch. In the chapter on Cosmology in Enoch, I demonstrated that XXXIII-XXXVI present a picture of the world different than the one given in the preceding section. Furthermore, XXXI I I-XXXVI is a doublet of XXI-XXXII: Enoch in both sections goes in the North-west-south-east direction along the four quarters of the earth.

The tradition of Chs. XXXII-XXXVI is akin to the calendar section; 1) heaven covers the earth on all sides; 2) the sun rises and sets passing through portals in the east and the west respectively; 3) portals for the four

winds, a correlative of the idea that heaven forms a tent resting on the ends of the earth on all sides—including the northern quarter; 4) Uriel alone is the guide of Enoch, not all the angels. Chs. XXVI-XXVII, where Uriel is the guide of Enoch instead of Saraqael (or Suriel)—when we might expect from XX-6- represent in part the "Uriel" tradition. This source we shall designate by J 2C (Journeys 2 and Calendar); The other account —J-1

The tons of J-2e is scientific, in distinction from the J-1 which bears marks of mystical vagaries, the former is purported to be a Jewish treatment of science. In it Enoch appears as a sage of a more worldly nature, while in J-1 he partakes of a supernatural character having intercourse with the angels. He observes the motions of the heavenly bodies (XXXIII-3), but he is still an earthly inhabitant taking a glimpse at the luminaries through the open portals ("2). Notice that in XLI-3-5-XLIII-1 ff he observes the same phenomena whole in heaven. J-2-C adopted many notions of the heathen Cosmology, as shown in chs. Configuration, Paradise.

Another distinct source is to be noticed. In XXXIX-1 ("and it will come pass", really: "it came to pass") "2("in those days")-doublets of VI-1("and it came to pass") and XIV-1("Book of Reprimand"), respectively. Thus, we have here a second, parallel, book whose conclusion is probably to be found in LXX-1(or, perhaps, also LXXI-1) "and it came to pass" covering the life history and activities of Enoch. From the last named chapter it appears that paradise, according to that source, lies in the N. W. in agreement with LXI-3. LII-1 tells the story of that source having been compiled with the rest of the book: "for I had been carried off in a whirlwind and borne towards the west". The expression is parenthetical implying that the compiler resumed the suspended narrative of Enoch's "westward" adventures.

We may safely characterize that source as an account of Enoch's Journey to the western "dark" quarter, the place of the hidden things, to this source belong: XVII-XIX (containing numerous parallels to the Gilgamesh and Ishter "westward" movements), LII, LIII ("valley-in the west": cf. LXVII-4); probably LX-11-22 ("everything that is hidden at the foundations of heaven, in the depth"): LXI-7-5- LXIV ("in secret place): LXIX-2ff. The last passage is regarded as a Noachic fragment. Yet it connects well with LXIV-2: "these are the angels . . and behold the names . . "

The typical feature of the "western" (or W as we shall henceforth call it) version are:1) mythological traits reminiscent of the Gilgamesh and the Ishter legends; 2) spirits rule the elements: 3) Michael is the angel of revelations; 4) the idea of weighing and measuring (LX-12 derived from Egyptian mythology) is prominent there. We may, therefore, assign XLI-1 XLIII-2 to that source (weighed in the balance").

Closely allied to ". is N. (Noachic fragments): LXV-2: "to the ends of the earth"— Enoch is supposed to pass his last earthly days with the angels there, in the far west; LXVII-4ff: "The mountains" (an allusion to LII). Yet the two sources are from different hands. LX-8: Paradise seems to lie in the east; Nod(—Dendain) to the east of it (in agreement with XXXIII-1: as I have shown elsewhere: the parallel from Raziel confirms our conjecture). The Hebrew Book of Noah also places paradise in the east. (In India).

c) Similitudes:

W. and N. are combined with the similitude (S). As we shall see later, the similitudes contain parts of J-1-namely, his heavenly a continuation of his earthly, journey. S. belonged to the Alexandrian school of Allegorizers. The plain narrative that he had before him he made over into symbolic figures. We find it expressed

clearly in XLIII-4: "The Lord has made known to you their parable" (hence the heading "similitudes"—parables). Physical phenomena are spiritualized. See LXVII-1: "The signs of secrets ('The hidden things') and the similitudes." The three similitudes were, perhaps, suggested to him by the three sources he had before him: J-1, W. N. The lightning and stars suggest to him a heavenly paradise where the righteous are resplendent as lights (XXXIX-7). The mountains in the west that are made to melt and produce a smell of sulphur (LXVII-6) are symbolic of the lot of the kings and the mighty (LIIff.) and the impotence of earthly power. The lights and lightnings (LIX) are made to represent again the righteous who are like the light of the sun (LVIII-3).

The affinity between the Alexandrian school and the similitudes is noticeable also in the "Wisdom" trend of thought that seems to be the key-note of S (XXXVII-1,2, XLII-1ff XLVIII-1,2,). Again, the title "The Lord of Spirits" betrays philosophizing tendencies. He translates *the Lord Zabaoth* by the Lord of Spirits, and *Glory* by Spirits (The Kedusha Formula XXIX-12); in XL-3, by a slip, as it were, the title Lord of Glory is employed. The Divine Glory is the totality of the spiritual world. Cf. Wisdom 6-7; Wisdom is the Manifestation of God, it permeates everything; it is the Glory that dwelt in the Tabernacle. See LXIX-26ff; corruptibility is synonymous with evil. In the future perfect world there will be no corruptibility. Cf. Wisdom2.

S. used with freedom the material in hand. He substituted Phanuel for Uriel (notice "who is *named* Phanuel;" an expression not used in connections with the other angels) in order to express thereby his unique position to the front of the Merkoba. We have seen already what a profound influence the Phanuel feature had on the Cabbala.

S further, displaced his passages, sometimes he cut them in two or three parts even in the middle of a sen-

tence providing thereby a frame for the other works he had compiled.

XXXVIII-6-XXIXX-2b-XLI-9: "None shall seek for mercy ...mercy...not accorded...lives at an end. Cf. LV-4: "the days of their lives".

L-3-LVI-4b-LVII-3: "His Compassion is great.. the days of their being led astray not reckoned...*They shall all fall down"...

XLI-9 is the end of the first similitude; LVII-3- of the second similitude.

S extended his additions over the material he had in hand, He proceeded in the same manner in LXIX-26ff where he reserved a number of verses for the end to overlap the intervening passages of W. and N. (LXIX-26f follows upon LXII-16: LXIII is an expansion and a repetition of LXII).

d). Compilation:

Jubilees draws a line between the writing belonging in the pre-martial period of Enoch's life and those belonging in his post-martial life. His intercourse with the angels is put in the latter period* (IV-21). I En. seems to agree with Jub. on this point (See LXXXIII-2-XII-1-). During his stay with the angels he was shown everything on earth and in the heaven (Jub. Ibid): J1, accordingly, contained not only an account of his journey to the four quarters (or the 7 zones) of the earth, but also of his heavenly journey. The beginning of that account is evidently preserved in XXXIX-3 a cloud and a whirlwind.. to the end of the heaven".. The subsequent account suffered at the hands of the final editor partly being replaced by W. The first editor combined J-1 & J-2C. A trace of his compilation is preserved in LXXX, LXXX-1, 5: Uriel is instructing Enoch in the

*cf. LVIII-6: "on the reckoning of days they shall not enter."

*In agreement with Gen. 6 where the walking with God or having been admitted into the heavenly circle is said to have taken place after he had a son.

former, the 7 angels in the latter, chapter. At this stage Methuselah is the recipient of Enoch's teachings. The compiler cleverly managed to make Enoch recite to Methuselah his visions and the degree of the fates inscribed in the heavenly tables.

The final editor (perhaps S himself) combined J-1 & W & N utilizing them at the same time for his purpose of allegorizing. He favors Noah as the transmitter of the Enochic tradition (LXVIII). We see his hand at work in giving passages of different sources in parallels: XVII-XIX (W. Evidently worked over to agree with J-1 in some details, XXff. XXXIX-4 "the mansions", XLI-2 (W): "there I saw the mansions"; LIX-1: the secrets of the lightnings (J-1: Cf. " in those days" XXXIX-3 a standing phrase of J-1 it seems), 3: "*after that* the secrets (W:cf. XLI-1: *after* those days, LXX: "it came to pass *after this*"; LVI-5 *in those days*. LVII-1 it came to pass *after this*. . prediction of an attack by the Gentiles on Palestine. *LXXI is perhaps, an attempt at reconciling XXXIX-8 (where Enoch's abode is in heaven) with LXX (where he is taken to the earthly paradise: Enoch's spirit ascended to heaven, his body melted away (1,11). Enoch is, finally identified with the son of man.

XV-17 is the concluding verse expressing a pious wish on the part of the editor; it is not a continuation of the preceding.. The editor does not here fall out of his role, as Charles and Appel supposed. The two superscriptions at the beginning of XXXVII-1: "The vision, the second vision of *Wisdom*, represent the headings of one of the sources (J-1 or W and S. ("*Wisdom*") respectively.

*LVII is commonly taken to be a prediction of the return of the dispersed.
That this is not the casē is illustrated by the following rabbinic parallel.
LVII-2: The pillars of the earth from extremity of heaven.
LVII-1 from the East, from the west to the south.
V-3 is a continuation of LVI-4-b and does not belong to the context.
Sefer Elijahu: "the heavens and the earth will quake: a king will come up from the west and will lay the world waste."

Old Sermons.

By I. G. Murray, Th.M., Johnson City, Tenn.

Most preachers, especially pastors, have a large supply of old sermons. What should be done with them?

Burn them? Perhaps so, and perhaps not. It may be with them, as with some people, better for all concerned if they never had been born. They may be cakes unturned, half-baked, filled with error, out of date and no longer, if ever, apropos anywhere. If these things are true the sooner they are destroyed the better.

On the other hand, they may represent much painstaking effort and research, and are of real merit. If such be the case, they should be carefully listed and filed for future use, possibly some day for publication. The busy pastor is often asked to preach on short notice when he has no time to make preparation. Then an old sermon well prepared, and chosen to fit the occasion, is better than one with little or no preparation. But, if possible, the message should be carefully reviewed with omissions and additions here and there, suiting it to the occasion. To select at random an old sermon, and preach it as a theological professor would lecture, is atrocious and is usually of little avail. It is without definite purpose, which any real sermon must have, aims at nothing, only just to preach. Thus aiming at nothing he hits the spot.

Every sermon should be vital, representing life and thought, with a definite purpose in mind. Dr. John A. Broadus used to tell his classes in Homiletics, that a sermon without a purpose was not a sermon. In fact the preacher should regard himself, first of all, more as God's messenger with real messages from God, than a mere preacher. Perfunctory preaching is not really preaching; it is just performing. Let the preacher so study and pray over his message that it becomes a part of him, and

then come before his people fired by a holy zeal begotten of the Holy Spirit and deliver the message really believing it. How can any man talk to dying men and women about the eternal verities of God's word of the life to come, of heaven and hell and not take fire as he goes, but preach with cold and stolid indifference?

Old sermons may become a hindrance to a preacher's growth and usefulness. The bearer of God's messages to the world should never cease to grow. If he fails to study and read, exhausts his barrel, preaches all he knows, and then moves to another field, and so on until the end, which often comes sooner than expected, there can be little if any growth. When a man ceases to grow, he may "hold his own" for awhile, when he will retrograde and find himself on the shelf wondering why people no longer want to hear him preach. This is a plain case of laziness from which any congregation may well pray to be delivered.

Yes, pastors may legitimately use old sermons on rare and special occasions. But if they hinder him from constant Bible study, wide reading, and close observation all along the way, then they become a menace and a hindrance, and an evil habit to be given up like the addiction to the use of dope.

Old sermons are to be avoided because it is hard to preach them with the same pleasure, zest, spirit, and power. Warmed over food is seldom palatable, unsatisfactory both to the cook and those who have to eat it. It often indicates a lazy cook who is not willing to earn her wages by hard work. This is eminently true of the "barrel" preachers.

Then the pastor's wife deserves some consideration. She silently endures and longs for a change of menu. If she were to treat her husband at the table as he treats her in the pulpit, he would quickly complain or threaten to quit coming to the table.

Let the preacher beware of his old sermons; they may prove his ruin. If he is making them his sole dependence, it would be better to destroy them.

The real preacher, and prophet of God, is one "who bringeth forth out of his treasure things new and old". (Matt. 13:52.)

Conditions and circumstances, in church and state, domestic and individual life are ever changing. It is the pastor's province to meet and give direction to them in new and vital messages from his pulpit which is his throne.

Book Reviews

I. BIBLICAL LITERATURE.

Behold the Man. By Friedrich Rittelmeyer, Ph.D. 1929. The Macmillan Co., New York. Translation by Erich Hofacker and George Bennett Hatfield. 167 pages. Price $1.75.

We have here a most interesting book when we consider the environment and atmosphere of the author. Dr. Rittelmeyer is a leading German scholar and preacher who here seeks to interpret Christ to men wholly under the influences of modern doubt. He draws a winning portrait of Jesus with nothing about the Virgin Birth or the Resurrection, but with the belief (p. 167) "that God was in Jesus", but "God as He is willing also to live in us", and so not the God-man of the New Testament, but the God in man of the Unitarianism that takes Christ as the model for man.

A. T. Robertson.

The Epistles of John: Their Meaning and Message. By W. T. Conner, M.A., Th.D., D.D., Professor of Systematic Theology, Southwestern Baptist Theological Seminary. Fleming H. Revell Company. 1929. 214 pages. Price $1.75.

This book is a full running commentary on the Epistles of John. The text used is the Revised Version, but the comments, the exposition, are based on the Greek text. The author attempts "to get at the exact meaning of the Apostle, but also to set forth that meaning in view of present-day discussions and needs." The author writes with sympathetic insight. It is refreshing to see how another mind works as it apprehends eternal truths and gives them out in what that mind deems their relative importance. This book is good. The pastor who intends to preach in any one of John's Epistles should read it.

W. Hersey Davis.

The Virgin Birth of Christ. By J. Gresham Machen, D.D., Litt. D., Professor of New Testament in Westminster Theological Seminary. Philadelphia. 1930. Harper and Brothers, New York and London. 415 pages. Price $5.00.

Dr. Machen believes strongly in the Virgin Birth of Jesus as I do and he has made a thorough study of the evidence for and against the birth narratives in Mathew and in Luke. He writes in a clear style in spite of the technical nature of the argument at many points. His book is a fine antidote against much loose thinking and writing to-day. It will repay any one who wishes to see what one who is a genuine scholar has to say for this cherished point in the faith of those who worship Jesus Christ as Lord and Saviour. It was a book worth writing and Dr. Machen has done it superbly. A. T. Robertson.

Early Traditions About Jesus. By J. F. Bethune-Baker. The Macmillan Co., New York. 1930. 205 pages. Price $1.50.

Dr. Bethune-Baker has tried to produce an account of the life and work of Jesus that will satisfy everybody. He comes as near to it as any one who has tried it, but he does not succeed. He begins with Mark and Q and discusses the birth and childhood of Jesus last and leaves room for treating what Matthew and Luke say as being like "the myths of Plato" (p. 198). So he argues that the resurrection of Jesus may have been only a spiritual appearance "not of a physical, visible audible kind" (p. 168). The book is easy to read. A. T. Robertson.

Love in the New Testament. By James Moffatt, D.D., D.Litt., LL.D. 1930. Richard R. Smith, Inc., New York. 333 pages. Price $3.00 net.

This is a perfectly delightful volume, as charming as anything that Dr. Moffatt has done and that is saying a great deal. It is technical and yet it is popular with the Greek words in parenthesis so that the reader without a knowledge of Greek can read straight ahead. Dr. Moffatt shows how Christianity

has enriched and ennobled love and how the very words *agape* and *agapaō* illustrate it. After a full and rich introduction he gives the teaching of Jesus in the Synoptic Gospels, Paul's interpretation, and the Johannine view. It is enriched also by Dr. Moffatt's abundant reading and accurate knowledge of the Greek New Testament. The book will bring stimulus and cheer to all who read it. A. T. Robertson.

The Great Stories of the Bible. By George H. Sandison. World Syndicate Company, New York.

It is nothing new to find another book of Bible stories. We have had many of them. This volume contains a large number of well-written stories for the younger children. The teaching is good all the way through. The illustrations are very good. It can be safely recommended for our children.

Kyle M. Yates.

Die Briefe an die Phillipper, an die Kolosser und an Philemon. Erklärt von Ernst Lohmeyer. Kommentar von H. A. W. Meyer. Neunte Abteilung. 8 Auflage. 1930. Vandenhoeck und Ruprecht, Göttingen, Germany. 201 pages. Price 20 R M. Bound 23 R M.

It is a great achievement for Vandenhoeck and Ruprecht to bring the great Meyer series of New Testament Commentaries up to date. Lohemeyer is amply qualified for his task on these important Epistles. He has performed it with great ability and skill. On the great Christological passage in Phil. 2:5-11 he finds evidence of rhythmical structure and suggests an early Christian hymn which Paul here uses like that in 1 Tim. 3:16. It is an attractive idea if not wholly convincing. He finds strophes of a hymn also in Col. 1:13-20, but the argument for it is not as strong as in Phil. 2:5-11. But these are great passages and Paul may have had rhythmical beauty of passion without artificial rhetoric. Lohmeyer is suggestive always.

A. T. Robertson.

The Gospel of Life, Love, and Light. The Gospel of John and First Epistle of John. By Norman B. Harrison, D.D. The Bible Institute Colportage Association, Chicago. 1929. 96 pages. Price 75 cents.

Practical sermon notes on selected passages that will be found helpful for the daily life.

A. T. Robertson.

New Testament Problems. Essays—Reviews—Interpretations. By K. Lowther Clarke, D.D. 1929. The Macmillan Co., New York. 222 pages. Price $2.50.

This volume is entertaining and suggestive as Dr. A. Nairne of Cambridge University rightly says. It is highly speculative and daring, one must say, if one is to hold to a real faith in the Incarnation of the Lord Jesus Christ. Criticism has its rights between a doubt, but one needs a balanced judgment with such a keen blade as is wielded by Dr. Lowther Clarke. In most cases the author does not claim finality. He points out the ghosts and leaves them. A. T. Robertson.

The Vocabulary of the Greek Testament. Illustrated from the Papyri and other Non-Literary Sources. By James Hope Moulton, D.D., and George Milligan, D.D. Part VIII. 1929. Hodder and Stoughton, London; Richard R. Smith, Inc., New York. Pages I to XXX, 647 to 705.

It was in 1914 that Drs. Moulton and Milligan began the publication of this important source-book for the study of New Testament words. Death claimed Dr. Moulton in the midst of the toil, but Dr. Milligan has persevered and now at last the end has been reached. It is a notable achievement from every point of view and makes it possible for the student of the Greek New Testament to find at once the new light from the Greek papyri and inscriptions upon the words of the New Testament. It is not a lexicon, but a great help towards one. In this Part VIII Dr. Milligan has a Prefatory Note and a General Introduction.

One congratulates Dr. Milligan most heartily on the completion of this indispensable work for the technical student.

A. T. Robertson.

The Lost "Book of the Nativity of John". A Study in Messianic Folklore and Christian Origins with a New Solution to the Virgin-Birth Problem. By Hugh J. Schonfield. 1929. Charles Scribner's Sons, New York. 77 pages. Price $1.75.

The title is a misnomer for there is no real "proof" of such a "book" and Mr. Schonfield has simply drawn inferences from apocryphal and legendary stories about the Baptist which he prefers to the account of John in our Four Gospels. He makes a 'conjectural restoration" of the supposed "lost" book and expects "critical" scholars to accept it. Credulous criticism gone to seed.

A. T. Robertson.

The Gospel Story of Jesus. Edited by Gilbert Waterhouse. Illustrated by William Hole. Harper and Brothers, New York. 106 pages. $2.50.

"Here is a harmony of the Gospels aiming to give a simple and continuous account of the life and teachings of our Lord. In basing the narrative on the Gospel according to St. Mark and enriching it with passages from the other Gospels, the editor has attempted to conform to the general conclusions of scholarship. The time-honored language of the Authorized Version is retained throughout.

'The Gospel Story of Jesus" is designed as a gift-book for children and will be of first importance to parents and teachers, who will find the references and notes at the back of the book of especial help in teaching the Gospel story to children. The book contains sixteen full-color illustrations by the famous artist, the late William Hole."

II. HISTORY, MISSIONS AND BIOGRAPHY.

The Great Awakening in Virginia, 1740-1790. By Wesley M. Gewehr, Duke University Press. 1930. 292 pages. Price $4.00.

This is real contribution to American and Church History. The author has spared no pains to get the facts, and then he has, without bias, but sympathetically, presented them in a most charming and interesting manner. Every one of the eleven chapters is worth the price of the book. The "Bibliography" is a storehouse of information in itself. To get what the author wanted for his brief period in a single commonwealth he was compelled to study the Christian, civil and social background of the entire country. This he has done, and has so sifted and organized his material that one wants to read the entire book, once it is begun.

After devoting a chapter to the "Great Awakening," our author then treats the "Virginian Background." This is followed by two chapters dealing with the Presbyterians, and these in order by the Baptist Revival, The Methodist Movement, Post-Revolutionary Evangelism, Contributions to the rise of Democracy, Founding of Colleges, Evangelicals and Slavery, Religion and the Social Revolution, etc. But to name the chapters is to give but slight conception of the individuals, customs, conditions, etc. which are pictured so graphically. References abound throughout, but do not affect the charm of the story, which for sheer, popular interest is rarely equaled.

The author not only possesses keen historical ability, but has genuine, evangelical sympathy—a necessary qualification for this particular treatment. One would judge that the author is not a Baptist, by some of the terms used, but the Baptists, as well as all the sects treated, are accorded the fairest sort of treatment. Most of the statements made about the work of any denomination, are taken from writings of those of that faith. The worthy contribution that Evangelical Christianity made toward the foundation of our great Republic is set forth vividly, but in fine

restraint and without "special pleading." To the Baptists he gives the rightful honor of distinguishing between mere "toleration" and religious liberty.

One is reluctant to find any fault with such a worthy book; but for modern publishers to force the reader to "cut apart" nearly half of the pages is a serious fault that should be corrected. With so many good books flooding the markets to-day, the average reader will choose those he can read at once, without spending time doing what should have been done in the print shop.

However, one is glad now of the time spent thus upon *this* book. For surely it is the classic for its subject and period. It deserves the widest reading and study by every thoughtful American. F. M. Powell.

The New Catholic Dictionary, Vatican Edition. Compiled and edited under the direction of Conde B. Pallen, Ph.D., L.L.D. Jno. J. Wynne, SJ. S. T. D., with many assistants, under the auspices of the Editors of the Catholic Encyclopedia, Universal Knowledge Foundation, New York. 1,073 pages. Price $10.00.

This is the best and most available source that one knows for obtaining the Roman Catholic view of themselves and others. It seems to be an earnest attempt to state doctrinal positions in a usable, popular way. There is a most remarkable collection of data from almost every field of knowledge. The "traditional" is, of course, in the ascendency. One would scarcely secure the book for its value as a thesaurus of human knowledge in general; but for a handy reference work concerning anything Roman Catholic, it is without a peer.

The numerous articles were contributed by over two hundred experts, and include almost every subject in religion, tradition, doctrine, morals, sacraments, rites, symbols, orders, institutions, societies, etc. etc. One is amazed at the range of treatment. There are many illustrations and maps to add vividness to the subjects treated. To the average student this Dictionary will better serve than the Catholic Encyclopedia. In a single

volume, well printed and neatly bound, thousands of articles are alphabetically arranged and so presented that the editors have put every serious student of Christianity in their debt. This is the clearest, handiest and fairest Roman Catholic publication with which one is acquainted. Certainly this marvelous volume will have a huge sale, and will give immediate and sympathetic information about one of the large branches of Christendom and from their own viewpoints, at its best.

F. M. Powell.

Missions Our Mission. By M. E. Dodd, A.B., D.D., Pastor, First Baptist Church; President, Dodd College, Shreveport, La. Nashville, Tennessee, 1930, Sunday School Board of the Southern Baptist Convention. 140 pages. Cloth 60c.

As a Study Book for the Church Administration Course of the Convention Board this is an excellent production. It is very clear-cut in its outlines and in its statements—really very much like a syllabus. It is so clear-cut and so inevitably dogmatic in its form as to make most obvious any points upon which author and reader might differ. It has all the vigor and emphatic marks of conviction so well known in its able author.

Its purpose is to make quite clear and to urge most earnestly the official program of the Southern Baptist Convention and its so-called Co-operative Program. One is sure that the officials would ask nothing more than is here found.

Dr. Dodd is one of the builders of the present machinery and constructors of the present plans of our Convention, and remains strongly enthusiastic in expounding these. There are points here and there where I am unable wholly to agree with his views, where as a rule he would equally disagree with mine. Epigrams are always liable to error and Dr. Dodd uses this method. In his statement about how pagans, Jews and Christians see God and get His revelation we have an example. I would not wholly exclude the Holy Spirit from all Jews and pagans.

I am not able to follow some of the legalism—as I see it—in our standard teaching about money in our religion, so ably presented by our book. That the church house is the store house into which all one's tithes and offerings must be brought or they cannot be reckoned among our "tithes and offerings". This is to construe Christianity in terms of Judaism and in a way never actually realized among the Jews. These are relatively minor matters.

One might wish that more emphasis were placed on the responsibility of the Church through its own membership directly and earnestly working among people in their own territory. That, after all, is our chief resource in Kingdom service and the one least used. W. O. Carver.

The Gospel and Its Tributaries. By Ernest Findley Scott. Charles Scribner's Sons, New York. 1930. 295 pages. Price $2.75.

This is an exceedingly fresh and interesting study of Christianity by a capable and sympathetic scholar. The author is much "at home" in the New Testament, in Theology and Church History. The book contains the "Kerr Lectures" as given by the author and as one reads its pages, one is convinced that the high standard of this lectureship has not only been maintained, but in many respects enhanced.

The aim of the book is briefly set forth in the Preface, and the discussion is continued in ten chapters: "The Old and New in the Gospel." "The Jewish Inheritance." "The Message of Jesus." "The Nature of the Church." "The Hellenistic Influence." "The Contribution of Paul." "The Alexandrian Influence." "The Conflict with Heresy." "The Rise of the Catholic Church." and "The Gospel as Borrowed and Creative."

Each of these is a gem in itself, regardless of one's reaction to the author's conclusions. One believes that some of the weakest and some of the strongest parts are to be found in "The Message of Jesus," "The Nature of the Church" and the "Contribution of Paul." In these one is amazed at some state-

ments as he rejoices in others. In general, the author does excellent service in setting forth the wide use that Christianity made of existing materials but materials that were completely transformed and given new content and reach. Christianity was and is a unique thing, and while the church has and does often obscure the real power of Christ, it has always been the highest and truest exponent of Christ. F. M. POWELL.

Trail-Makers in Other Lands. By Ina S. Lambdin, Nashville. 1929. Baptist Sunday School Board. 126 pages.

This "Study Course of Missions for Juniors" is very properly centered in biography, one name being chosen around which to assemble essential facts of the various lands and of Southern Baptist work in them.

Mrs. Lambdin put into it a vast amount of time and energy, pursuing the most approved scientific method for interesting and instructing Junior age young people. Entirely competent workers who have tried it out in actual use confirm my judgment that it is exceptionally well done. Pictures and maps add much to its value. W. O. CARVER.

The Influence of Christ in the Ancient World. By T. R. Glover, Classical Lecturer, St. John's College, Cambridge. 1929. Yale University Press, New Haven, Conn. 122 pages. Price $1.50.

This delightful and stimulating volume contains the Haskell Lectures at Oberlin College in 1928 which were delivered at Yale Divinity School; also in the winter of 1928-9. In these lectures Dr. Glover is at his very best with his rare and rich knowledge of ancient Greek and Roman life and literature, and his loyalty to Jesus Christ as the Revealer of God. Dr. Glover is brilliant with keen penetration into the heart of things. He moves with perfect ease in the maze of Greek religion and philosophy. This is a book for students who are puzzled by modern facts and fancies and need a clear word to blow away the

fog. It is good to know that this able and clear-eyed Baptist scholar has a strong grip on the youth of England.

A. T. Robertson.

The Story of David Livingstone. By W. P. Livingstone, author of "Mary Slessor", "Laws of Livingstonia", etc. New York and London, 1930. Harper and Brothers. 161 pages. $1.50.

A new popular life of Livingstone is welcome, as Home's was a few years ago. Every oncoming generation should be introduced to this great Christian, hero, Missionary. His story has in it powerful appeal. No better writer of it could be asked and the author traveled through Africa and conversed with chiefs who had personally known his illustrious kinsman. The publishers have given us an attractive volume. The illustrations are quite familiar to older readers but are well done and illuminate the story.

W. O. Carver.

Some Exponents of Mystical Religion. By Rufus M. Jones. The Abingdon Press, New York, Cincinnati and Chicago. 1930. 237 pages. Price $1.50.

Professor Jones delivered the "New Era Lectures" at the University of Southern California in 1929, and this book is the result. It is a superb result, although one often will disagree with the very agreeable author. Dr. Jones writes and lectures so charmingly that anything which he produces arouses interest. The book is thoroughly scholarly and thoroughly easy to read.

Besides the Foreword by Dean Fisher, of the School of Religion, about the New Era Lectureship, and a word of "Introduction" by the author, there are seven chapters in the book: The Mystics' Experience, Plotinus the Father of Western Mysticism, Meister Eckhart, The Influence of the Mystics on Martin Luther, Mysticism in Robert Browning, The Mystical Element in Walt Whitman, Mystical Life and Thought in America, etc.

There is always the temptation to mix and mingle thoughts

and utterances that have no religious import with Mysticism as such. The author's study of Plotinus is excellent, but one feels some of his conclusions from Browning and Whitman while interesting, are "far fetched". The chapter on Eckhart is the best one for there is solid ground upon which such a writer as the author can really build. Regardless of agreement or disagreement this is a capital book, and one that the reader will long to read at a single sitting. F. M. POWELL.

III. EDUCATIONAL, SOCIAL, PRACTICAL.

Fellowship with God. By Henry W. Fancher. 1929. Fleming H. Revell Co., New York City. 139 pages. Price $1.25.

The author is pastor of the First Baptist Church of Russellville, Alabama, and has made a careful study of chapters one and two of the First Epistle of John. He preached a series of expository sermons to his people that were so well received that the publication was called for. The sermons are excellent specimens of such work, clear, accurate, well analyzed, pointed, well written. They were worth preaching and are worth reading. They will do good wherever they are read.

A. T. ROBERTSON.

The New Industrial Revolution and Wages. By W. Jett Lanck. Funk and Wagnalls. 1929. 308 pages.

One welcomes this volume which might be called a sequel to the authors valuable study of "Political and Industrial Democracy." The sub-title is "A survey of the radical changes in American theory and practice which have come in since the world war and created the present era of prosperity."

These changes in the attitudes of leaders in our economic life, publicists, educators, political and judicial officers toward

the principle and standard of wages, have brought in a "new economic regime" equivalent to a revolution. "In its significance it has outrivalled the eighteenth century industrial revolution in Great Britain, when steam power was first applied to new mechanical inventions, the factory system created, and the modern industrial era inaugurated." At the heart of the movement is the new attitude toward wages, which had hitherto been regarded and regulated by the cost of living and the theory of supply and demand. Wages were to be kept at a minimum. The new attitude regards human and ethical elements of the problem, speaks of a living wage, emphasizes the increase of production, rather than reduction of labor cost. It sees in increased wages together with mass production the basis of widespread prosperity. Higher wages mean ability to buy, the erection of markets and thereby better business, and at the same time better social conditions.

The chapter headings clearly indicates the course of the study: "Pre-war Principles and Methods," "The War Period —an Interregnum", "Post-War Conflict and Reconstruction", "The Emergence of a New Construction Policy", "Abandonment of the Cost-of-Living and Supply-and-Demand Theories", "Acceptance of the Theory of an Adequate Basic Wage", "Acceptance and General Application of the Theory of Production Efficiency", "Increased Consumption and Prosperity Accepted as an outgrowth of Lower Costs and Higher Wages", "The Real Significance of the New Industrial Revolution, and the Conditions of Future Progress," etc.

The book is rich in illustrations from various fields of industry, and in quotations from economists, statesmen, publicists and church bodies concerning the meaning of this new movement in industry. It is a comprehensive and constructive work. Among many paragraphs that invite quotation is the following: "The new industrial era in America has been built primarily upon the rock of service and performance, and not the least amazing of the many marvelous developments of the new industrial revolution has been the discovery by modern industry that equity and service actually pay and are the essentials of perma-

nent industrial achievement. So called industrialists and financiers who still mouth the hackneyed phrases 'that we need more business in government and less government in business' show themselves to be possessed of a superficial attitude which modern industry has discredited and forgotten."

J. B. WEATHERSPOON.

"His Glorious Body." By Robert Norwood, Rector of St. Bartholomew's Church in the City of New York. Charles Scribner's Sons, New York and London. 1930. 229 pages. $2.00.

This book, which is sent forth as a companion to "The Steep Ascent", consists of twenty-two messages for Lenten noontide meditations. They are fresh, straight from the heart, and straight to the heart. The author has thought his way through the maze of criticisms and confusions that strike at the heart of the Gospel, and has arrived at the position that satisfies the longings of his soul and that he feels will satisfy the deeper desires of those who hear and read his messages. It is the position that accepts Christ as the incarnate Son of God, the atonement as the only solution to the problem of sin, the resurrection of Christ by his own power, and the reliability of the Scriptures in testimony of him. H. W. TRIBBLE.

The Christ of Every Road: A Study of Pentecost. By E. Stanley Jones. New York, Cincinnati, Chicago. 1930. The Abingdon Press. 271 pages. $1.50.

Dr. Jones is a prophet of vital religious experience. He caught the attention of very many in the religious world with his *"Christ of the Indian Road"* and held it, with extending numbers with his *"Christ at the Round Table."*

Now he comes to a searching analysis of the needs of the church to-day in order that through the church Christ may meet the needs of the world. He has given us a most searching exposition of weaknesses and failures. He has made pretty

clear to any who will see what are the causes and what the cure. It remains for us to accept the way out. But it is the way of reality, sacrifice, self-denial. All this calls for the reception of the Holy Spirit to work in us the will and way of Jesus Christ. And there's where our testing comes.

It is a bit unfortunate that the book is called "A Study of Pentecost", for it is not this save in a very secondary sense. It is a study of the Holy Spirit as the power in religious experience, whether of individual, or group or the whole church. The method of procedure is not to find out what Pentecost really consisted in and then apply that meaning soundly arrived at to the present day religious conditions. Rather the needs of to-day are analyzed and the supply sought in the Pentecost experience. To this end the author tries to find in the following of Christ before Pentecost just the weaknesses and failures he sees so clearly, in the Christian following to-day; and then to find all these failures transcended and all the high powers and achievements we would seek now manifest in the Church following Pentecost. The equivalence is lacking on both sides of Pentecost. Especially is it a misreading of the facts to denounce the hundred and twenty as cringing cowards hiding away behind locked doors of an upper room in Jerusalem in mortal fear until the Holy Spirit came upon them and filled them all on that wonderful day. For the description of them between Ascension and Pentecost he can find no support in the New Testament record. They waited in obedience to the command of Jesus—just that, and with a consciousness of dependence upon that Power he promised.

We go with Dr. Jones all the way in his insistence upon the Holy Spirit, in his deploring our neglect of the Spirit and of his meaning. For many years in my own teaching and in my books I have set Pentecost on a parallel with Bethlehem. Without Pentecost Bethlehem would be useless and meaningless. The infilling of the Spirit and his incorporation in the Church balances the incarnation of the Son of God. The two must go together if any man is to be saved and the world remains lost until we learn to couple the two and experience them both.

Jehovah said in Isaiah, "Behold I have sent thee and my Spirit." We try too much to get the Messiah and neglect the Spirit. In all this Dr. Jones is giving us the message we need. His approach by way of reproach of the early disciples is a false approach. Apart from this and minor details his twenty-five chapters are a call of the Spirit to a new appreciation of the Spirit.

W. O. Carver.

The Practical and Profitable in Church Administration. By Arthur T. Brooks. The Judson Press. 1930. 202 pages. $2.00.

Since January, 1921, Dr. Brooks has been pastor of the Dudley Street Baptist Church in Boston, Mass. The book is, in reality, the story of the changes which have taken place in "Old Dudley Street" during the past decade when this one-time family church faced its problems as a down-town church and sought to solve them through a series of radical readjustments. From a part-time basis, with traditional Sunday worship and a mid-week prayer service, this historic old church has been placed on a seven-day program. Through the vigorous work of Dr. Brooks and his associate, the church has been led to believe that "any and every method that supplies a spiritual contact is well pleasing to God. Virile preaching; putting old truths in new ways; adapting the work of the church to attract and serve the community; doing new things with a dynamic that makes them effective; ministering to the community until it responds and looks on his church as one of the vital factors of its life—this is the method in a nut shell," declares Alton L. Miller, President of the Northern Baptist Convention, in the book's foreword. The author emphasizes that the church may not only maintain the work it has always done but go beyond that by wisely seizing and urgently administering its potentialities amidst a rapidly changing order by use of modern methods. The book grew out of a series of lectures to the students at Gordon College of Theology and Missions, and sets forth the program and methods of the pastor and his staff.

The contents of the book are accurately indicated by such chapter headings as, "The Possibilities of the City Church," "Adapting the Church's Message to the Needs of the Field," "Enlisting the Community in the Life of the Church," "Can City Churches Function Successfully Seven Days a Week?" "The Musical Ministry of the Church," "Raising the Church Budget," "Paid and Free Publicity," "The Evangelistic Appeal," "The Twentieth Century Prayer Meeting," "Getting and Holding the Crowd."

Every wideawake pastor in the land will want a copy of this practical and stimulating book. G. S. Dobbins.

"The Christian Life." A Handbook of Christian Ethics. By Joseph Stump, D.D., LL.D., L.H.D., President of Northwestern Lutheran Theological Seminary. The Macmillan Company, New York. 1930. 308 pages. $2.50.

Dr. Stump has given us here a scientific treatise on Christian Ethics. He has gone to the heart of the matter to discover man's natural moral state before the introduction of the Christian element, which is a state of sin. Man has sinned against the moral law, to which his conscience is witness, and against God as known through revelation. Left in this natural state man can never ascend the scale of an ethical standard that is measured by the nature and character of a holy, righteous, loving and personal God. An inner transformation must take place in which man receives something of the nature and power of God. In Christian terminology we call it regeneration, or the new birth. That takes place when man turns to God and God imparts the Holy Spirit to him. The result is that man is a new personality, with new ideals, new ambitions, and a new scale of values. He conducts himself before God and toward the world in a manner that can only be described by the word Christian—like Christ.

In Part III, that deals with the problem of Christian conduct, Dr. Stump gives a practical, sane, evangelical statement. He is loyal to Scripture, clear in his reasoning, yet rigid in his

presentation of the demands that the Christian standard makes upon the Christian. All in all it is a very worth while book. Pastors should read it and recommend it to parents and young people, and Christian teachers should use it as a text book.

H. W. Tribble.

Whither Christianity. Edited by Lynn Harold Hough. Harper and Brothers, New York. 1929. 304 pages. $3.50.

"A distinguished group of fifteen men here endeavor to interpret Christianity in terms of contemporary intelligence. They are: Albert W. Palmer, Richard Roberts, Miles H. Krumbine, Russell Henry Stafford, Charles W. Gilkey, Reinhold Niebuhr, Albert Edward Day, Gaius Glenn Atkins, Ralph W. Sockman, Douglas Horton, Justin Wroe Nixon, Albert W. Beaven, George Pidgeon, Joel B. Hayden, and the editor. Their chapters cover the various phases of modern theological belief and religious practice."

The publishers have a right to call this "a work of first importance". It is rather too characteristically American as compared with the more thorough British way. Canon Streeter has headed a group of earnest Christian scholars calling themselves an "Anglican Fellowship" who have given us some very notable results of continued group studies of great religious questions. After their example a group of other scholarly men and women formed a "Free Church Fellowship" and in several vacations studied and prayed together in conferences. We are reviewing in this issue a notable production of this Free Church group.

The idea gripped Dr. Hough and Miles Krumbine and Reinhold Niebuhr. They undertook to form a similar group for similar work, inviting men from Canada and the United States. But distance and other hindrances prevented that conference and comparison, discussion and co-operation which the plan calls for. After three meetings each attended by some members of the group it was decided to have each of fifteen contribute some-

thing to a collection of discussions. The result is this volume dealing with the most vital topics of present day concern in religion and life. Most of the authors are well known and are among the foremost interpreters of our day. There is not the unifying of viewpoint and the harmony of discussion found in the British products. As a collection it is notable and valuable.

W. O. Carver.

The Glory of Going On. By R. Moffatt Gautry. The Abingdon Press. 155 pages. Price $1.00.

A pastor does well to read sermons of the better sort. And this little volume qualifies. There are twelve good sermons, fine examples of exposition, manifesting a deep devotion to Christ and a broad and lofty outlook upon life. The style is simple and gripping.

The author is a Wesleyan preacher in London "where his work as a true evangelist, appealing to both mind and heart, has been crowned with conspicuous success". A few of the subjects are as follows: "The Glory of Going On"; "A Call to Advance;" "A Call for Courage"; "The Wounded Christ;" "The Pierced Hands"; "The Great Conundrum"; "The Riddle of the Ages." The first three sermons would be a good tonic for any discouraged preacher. J. B. Weatherspoon.

Disciple Winners. By Christian F. Reisner, Pastor of Broadway Temple, New York City. The Abingdon Press. 1930. 244 pages. $1.50.

Dr. Reismer is well equipped to write on winning men and women for Christian discipleship. He is said to have received over 8,000 persons into church membership, and in answer to the question as to how this had been accomplished he replied that "nearly all of them have been won by personal solicitation on the part of church members, my associates or myself." The book, from beginning to end, is a plea for personal witnessing,

and presents many impressive incidents and practical suggestions of value to ministers and other Christian workers who are interested in bringing men and women to Christ.

The first chapter presents a unique exhibit of the primary place of personality and first hand contacts in evangelism. Dr. Reisner addresed an inquiry to a group of outstanding business executives. He raised the following questions: (1) "What are the first two requisites of a good salesman?" (2) "How should he approach a prospective customer?" (3) "What should he know about his goods?" (4) "What should inspire him to sell his goods?" (5) "How far should he be sustained by his ideal of service?" The replies are startlingly convincing as to the importance of personality in salesmanship. The author then addressed a set of questions to a group of outstanding church laymen, as follows: (1) "Were you so raised as to count yourself a Christian from the beginning?" (2) "If not, what led you to become an avowed disciple of Christ and join the church?" (3) "Did some individual have a potent influence in leading you publicly to acclaim fealty to Christ, or in deciding you to join the church and become an active worker?" (4) "Has your experience furnished notable incidents of individuals won to discipleship and membership in the church through personal interviews?" (5) "Why is it, in your opinion, that people find it so difficult to talk about religion in a conversational way?" His questions to a group of prominent women included the following: (1) "Why, in your judgment, are women more active in church than men?" (2) "Why are comparatively so few active in church work?" (3) "How can we win more women to Christ and church membership?" (4) "Why do women neglect specific efforts to win their friends to Christ and church membership?" (5) "How can we awaken them to the responsibility and privilege of this kind of work?" (6) "Do you know any peculiar incidents of women won by personal work?"

With answers to these questions in hand, some of which are exceedingly illuminating, Dr. Reisner proceeds to develop his thesis that winning to Christ is primarily a hand-to-hand matter, and that the world will never be won through public proclama-

tion of the gospel from the pulpit. He does not disparage preaching, but contends that the primary purpose of preaching is to stimulate Christians to do this supremely important work, rather than being depended upon as the chief means of winning people to Christ. The book abounds in illustrations drawn from the experience of soul-winning pastors and laymen. It will stir afresh zeal and enthusiasm for personal witnessing.

G. S. Dobbins.

A History of the American Sunday School Curriculum. By Frank Glenn Lankard. The Abingdon Press. 1927. 360 pages.

The author states that the purpose of this book is to relate the history of the religious curriculum found in the Sunday schools in America from 1800 to 1925. The method employed is that of historical research, and a vast mass of source materials has been examined to secure the facts and the conclusions embodied in this study. It is proposed to show how the Sunday school curriculum has evolved out of the socio-religious process, in order that the outstanding developments in the religious curriculum may be viewed and evaluated in the light of their contribution to the whole religious education movement.

Beginning with the colonial background, the writer proceeds by the following steps: (1) the rise of the Sunday school and the contemporary changes in public education; (2) a treatment of the doctrinal emphasis in the curriculum as expressed in the catechism; (3) the Bible as the study book of the Sunday school, represented by various types of selected lessons and question books; (4) the development of the International Uniform System of Sunday School Lessons; and (5) the development of a graded curriculum. The inquiry is directed primarily toward the discovery and analysis of facts, and only incidentally is the author concerned with criticism and evaluation. The study will be found of very great value to those who are charged with the responsibility for the preparation of Sunday school curriculum material.

G. S. Dobbins.

Die Familie im Puritanismus. By Levin L. Schücking. 1929. B. G. Teubner, Leipzig and Berlin. American add. Steckert and Co., 31 East 10th St., New York. 217 pages. Eight marks paper, 10 marks bound.

Puritanism was created in England by the English Bible in the Sixteenth Century; its ideal of self-control fashioned the Puritan family; this leavened the nation during the Eighteenth Century: such is the thesis developed. Ordinary English feeling at the start is illustrated from Shakespeare and Thomas More. The whole treatment is literary, and Milton's sketch of Adam and Eve, picknicking with the angel, ought to be counterbalanced by his inhuman treatment of his daughters. But the second part of Pilgrim's Progress, Defoe's essays, Richardson's novels, have been well studied to bring out the relations of husband and wife, parents and children, masters and servants. The climax appears in the Vicar of Wakefield, whose family relations, though within the Established Church, are thoroughly humanized and exhibit the Puritan ideal triumphant. There is a welcome passage on the appreciation of music and painting, illustrated by Cromwell and Milton, one of the rare allusions to real life. The book is an admirable study of a neglected theme.

W. T. Whitley.

Psychology in Service of the Soul. By Leslie D. Weatherhead. The Macmillan Company. 1930. 219 pages. $2.00.

The psychology of religion is finding an increasingly important place in the thinking of the modern minister. From a sort of "black magic" of other days, this subject is rapidly evolving a practical technique for the guidance of the Christian worker in dealing with individuals. The author of this book is a Methodist clergyman who through the years has been called upon to deal with the difficult situations which constantly confront the busy pastor. Realizing that many who came to him for help were mentally ill, and that neither medical treatment nor traditional religious advice would help them, Dr. Weather-

head set himself to the study of the various types of psychotherapy which have been prevalent during recent years. He sought to discover what is of real value in the conflicting ideas and claims of the psycho-analists, mental healers, Freudians, Christian Scientists, and the like, and then to restate whatever seems to be of value in each of these viewpoints for the Christian minister. One must read the book himself to decide the extent to which the author has succeeded. To say the least, he has produced an intensely interesting book that the pastor with an inquiring mind and a bent for psychology will read with keen appreciation. G. S. Dobbins.

Worship in the Church School. By J. Sherman Wallace. The Judson Press. 1930. 168 pages. $1.00.

Here is one of the most gratifying books that has yet appeared on the subject of education in worship. Like most really worthwhile books, this discussion is the outgrowth of years of experience and special study, the author having had a long period of fruitful experience as pastor, teacher, and editor. Since 1923 he has been editor of young people's publications in the Religious Education Department of the American Baptist Publication Society. During all these years he has been concerned about the problem of education in worship, and has done much to guide the ideas of Northern Baptist young people through the years.

Dr. Wallace's conception of worship is rich and satisfying. To him worship does not consist primarily of ritual and ceremony, but is at the heart of all satisfying religious experience. He frankly discloses the inadequacy of much of our worship, and proposes a re-study of the subject that will take us back to the elemental needs that are to be supplied only through vital worship experiences. Worship, he declares, must involve several things: "A definite recognition of a personal God; an understanding and appreciation of some definite qualities of God; a whole-hearted adoration of God because of the qualities

contemplated; an out-reaching of the soul for vital, spiritual union with God; an unreserved commitment of the whole self to the will of God; a definite determination to make one's character like that of God; and a complete consecration of all one's powers to fulfill the purposes of God.'' The excellent discussion of the theory of worship is followed by practical and valuable suggestions for the building of worship programs. This book should be in the hands of every pastor and Sunday school superintendent who is concerned for the growing of worshipful lives. G. S. Dobbins.

The Christian Family. By George Walter Fiske. The Abingdon Press. 136 pages. Price $1.25.

''This monograph is a study of family religious education. It is written in the belief that keeping the family Christian must be *an educational process.* There is nothing magical about it. It cannot be insured by the finest heredity, for none of us is born religious. It does not automatically follow, just because the parents are noble, faithful Christians, that the next generation will remain so. We are pulling against a strong tide, in the social trends of the day. To keep the family Christian we must plan a strategic campaign of religious education., that is in accord with the best modern educational practice and also deeply motivated by religious devotion. Of all the educational tasks of our day this is the one of supreme moment, upon which the Christian civilization of the future race depends. It challenges the earnest study of every sincerely Christian father and mother.''

This paragraph from the foreward gives the author's point of view and indicates the contents of the book. It is written with conviction, and will be found of great practical value by fathers and mothers. Pastors would do a real service for religion and society by placing it in the homes of their churches. A selected bibliography is also valuable for preacher and teacher. J. B. Weatherspoon.

Worship in Music: A Collection of Lectures. The Abingdon Press. Price $1.50.

This volume contains the Mendenhall Lectures delivered at Depauw University, over a period of years, upon Church Music. The authors include Edwin Holt Hughes, one of the Bishops of the M. E. Church, Peter C. Lutkin, dean of the Northwestern University School of Music, Earl E. Harper author of 'Church Music and Worship', Carl F. Price, former president of The Hymn Society and author of several books about hymns, and others. This list of names makes the book worthwhile to anyone interested in improving congregational singing from the spiritual standpoint.

The Methodist Episcopal church is much concerned with the problem of music in the church and is making strenuous effort to raise the standard of hymn singing. This high standard is not an end in itself but is an attempt to increae the quality of worship among their people; an effort to add to the spiritual power of their congregations.

This book and others from the Abingdon Press contain much material for serious thought on the end and aim of instrumental music and hymn singing in the church worship service.

R. I. Johnson.

The Psychology of Religious Adjustment. By Edmund S. Conklin. The Macmillan Company. 1929. 340 pages. $2.50.

The author begins with the avowel that he proposes in this discussion to keep psychology distinct from theology and the philosophy of religion. This is perhaps an effective way of stating that he takes the behavioristic, or mechanistic viewpoint, and frankly finds little that is worthy of consideration, from the psychological viewpoint, in religious phenomena that cannot be dealt with and explained on a naturalistic plane. The writer's attitude is that of a scientific observer seeking to describe human behaviour in its religious manifestations, with little or no concern for attack or defence. He analyses religion as instinct,

as emotion, as attitude, as belief; after which he proposes a psychological conception of religion based on the familiar situation-response hypothesis. In purely objective fashion he deals with the phenomena of conversion, and analyses the psychological elements that enter into religoiu ectasy and mysticism. Like a botanist examining the petals of a flower, he dissects prayer. worship, evangelism, religious behaviour. He seeks then to diagnose religious aberrations and abnormalities, closing with a brief discussion of religious influences in childhood and adolescence. The treatment is noteworthy for its accuracy of statement, its devotion to the scientific method, its unbiased and disinterested conclusions. Students of the psychology of religion will welcome this book as a profitable contribution to the subject.

G. S. Dobbins.

The Nursery Child in the Church School. By Anna Freelove Betts. The Abingdon Press. 1930. 194 pages. $1.25.

A feature of every adequate church school plant is the nursery, but too often the nursery is thought of as merely a place in which to care for the little children who are too young to go into classes and who would prove a disturbing factor if carried by their mothers into the Sunday school or church services. Thoughtful elementary workers have long realized the possibilities of the "Cradle Roll" class, and within recent years attention has been given to the preparation of plans, methods, materials for use with these pre-school children. This book is offered in the belief "that the religious nature may develop naturally and beautifully through proper environment and contacts, through the impressions from suitable stories, songs, and prayers, and through activities suitable to the age. It is worthwhile for even the little child to come to the church, but the church must be ready and equipped to receive him as a little child."

The first section of the book is devoted to a discussion of the nursery child and how the nursery school of the church may

best minister to his needs. In charming style, and with many apt illustrations, the writer describes the possibilities of the nursery department and shows its great value in the religious education of the child. In the latter half of the book she brings together a wealth of attractive and usable material, consisting of suggested stories, pictures, songs, prayers, exercises. Especially valuable is the list of materials to accompany lessons at the close of the discussion. G. S. Dobbins.

The Anti-Saloon League Year Book for 1929. By Ernest H. Cherrington.

Give Prohibition a Chance. By Ella A. Boole, Ph.D. Revell. 190 pages. $1.50.

The Anti-saloon Year Book is a treasure of facts and figures dealing with the liquor traffic and prohibition. In addition to reports from the various States it contains important facts concerning the League's educational program, prohibition and health, the prohibition laws of the States, etc.

"Give Prohibition a Chance" is the plea of the president of the National W. C. T. U.. It contains the story of the historic campaign against the liquor traffic consummated in the Prohibition Amendment—a story that should not be forgotten. But it is more than a history; it sets forth the points in the present situation that call for the heroic and constant attention of lovers of the cause, and deserves a wide reading.

Why Preach Christ? A Plea for the Holy Ministry. By G. A. Johnston Ross. Harvard University Press. 114 pages Price $1.50.

This is a series of lectures delivered at Howard University in the Noble Foundation. It is a small book, but full of meat. In answering the question in the first lecture, "Why Introduce Men to Jesus?" the author discusses the Saviour as "the best guide we can select in the matter of right living and in the matter of religion." He quotes T. R. Glover's emphatic convic-

tion, "In religion it is Jesus or nothing. We live in a world in which Jesus is the last-word." The second lecture has to do with the function of Jesus in religion, which is not only that of a Revealer, but of a God-bearer. "He comes to us, if I may so speak, carrying God with Him all the way to where we are. Receiving Him, we receive God with and in Him". Proceeding from the background of His person the author gives a constructive and strengthening discussion of Christ's conquest of sin and death. Three succeeding chapters present the meaning of Christian ethics, the church as an institution, and the world mission of Christian, as in every case constituting a challenge to preach Christ. As the subtitle suggests, it is indeed a "plea for the holy ministry." One cannot read it without having his heart stirred to a greater devotion to his ministry."

J. B. Weatherspoon.

IV. THEOLOGY, PHILOSOPHY, APOLOGETICS.

"The Atonement in History and in Life"—A Volume of Essays. Edited by the Rev. L. W. Grensted, M.A., B.D., Fellow and Chaplain of University College, Oxford. The MacMillan Company, New York. Printed in Great Britain. 340 pages. Price $3.50. 1929.

Here is an exceedingly interesting, timely and helpful book. The Atonement always challenges our most profound thought and devout meditation. Hundreds of books have been written on it, but the mind of the Christian is not satisfied—and never will be satisfied with books and theories on it, although they help much. This volume has an approach that the reviewer likes. It is not simply a review of the history of Christian thought on the Atonement, but it goes beyond that and makes a constructive contribution to modern thought.

The book begins with a study of sacrifice and atonement in the Old Testament, which is followed by a discussion of the doctrine in Jewish literature from c.400 B. C. to c.200 A. D., then

gives a study of the Atonement as presented in the Synoptic Gospels, in Paul's writings, and in the Johannine writings. Then there is a review of the theories held by Christian thinkers and writers from the early fathers through the Reformation and Post-Reformation periods, and on into modern thought. It closes with essays on The Atonement in Personal Experience, The Atonement and Some Tendencies of Modern Thought, and The Preaching of the Cross. There are fourteen essays, each by a different author, yet there is unity and very little overlapping among them. More emphasis in these last chapters might well have been put upon the vital and dynamic element in the Atonement, as related to Christian experience and God's indwelling presence. H. W. Tribble.

Man's Consciousness of Immortality. The Ingersoll Lecture, 1929. By W. Douglas Mackenzie, D.D., LL.D., President, Hartford Seminary Foundation. Cambridge, 1929. 87 pages. $1.00.

"Belief in personal survival after death has entered as an inherent, essential, ineradicable element into every phase of human experience from the beginning; it has contributed certain qualities to the entire reflective life of man, without which that life, as we know it, would have been impossible."

Thus Dr. Mackenzie states his thesis. He maintains it by five major considerations, "Facts" he calls them. First: universal belief which implies spirituality and inevitability, and so belonging to the "very structure and operation of the human mind."

Second: harmonious and organic connection of his belief with all the fundamental elements of the self-conscious mind.

Third: this belief is "inherent in man's attitude of superiority or lordship over the physical world, which has produced all science and all civilization."

Fourth: "the peculiar substance of human experience" is found in "the discovery and persuit of moral ideals and values"; and to this "the belief in immortality has been essential."

Fifth: this belief is one of the bases of religious life in mankind, because it really opens the door "for the apprehension of the moral and spiritual nature of universe" including our conceptions of invisible spiritual beings and the supreme God.

The Ingersoll Lectures on Immortality now make up a library of some twenty-five volumes, and are most valuable for any study of the subject. And what youthful vigor Dr. Mackenzie maintains! His bow abides in strength. He keeps in touch with the life of his age, including its thought life and tendencies, which he understands better than most younger men possibly can. In any company of scholars he commands respect. This volume is a noble appeal to men at the deeper meanings of our humanity. W. O. CARVER.

"Creative Understanding," and "The Recovery of Truth." By Count Herman Keyserling. Harper and Brothers Publishers, New York and London. About 500 pages each. $5.00 each. 1929.

Keyserling and Spengler are bringing Germany 'up-stage' again in the realm of philosophy, as Barth is doing it in the realm of evangelical theology. And it is refreshing to note that their philosophy is a distinct improvement upon that type of thinking that was known as German in the period that culminated in the World War. They have a strange admixture of pessimism and optimism, in which pessimism controls the immediate outlook while optimism dominates the view of the more remote future. Keyserling appears to follow Spengler, but in a lighter and somewhat more optimistic vein. The latter is the more profound philosopher, the former is more the quick thinker and rapid writer.

We rejoice to see that Keyserling has veered away from the crass materialism of the German philosophy of other years. There is a distinct spiritual note in his general trend of thought. He has established at Darmstadt a School of Wisdom, and much of his writing consists of discourses which he has delivered to those who would come and sit and think with him. He has set

up no curriculum of standards and credits. His goal is to lead to an inner adjustment between the Eternal and the Temporal, between Light and Darkness, that will eventuate in a living rhythm. To accomplish such an adjustment the author depends more upon intuition than upon logical reasoning.

One regrets that he did not use a more lucid style. His sentences and paragraphs are long and involved, consequently rather taxing to read. Nevertheless the one who reads these two books will be repaid. H. W. Tribble.

The Lord of Life: A Fresh Approach to the Incarnation. By H. T. Andrews, Vernon Bartlett, F. C. Bryan, A. T. Cadoux, G. E. Darlaston, D. Miall Edwards, H. H. Farmer, John Lewis, Malcolm Spencer. New York, 1929. The Macmillan Company. 350 pages. $2.50.

Our age is nothing if not independent and original. For very many, some of them very noisy, independence and originality consist in a negative attitude toward tradition and convention, and in novelty or at any rate what they regard as newness. There is a far more serious and worthy aspect of our original age. It is represented by serious men and women who believe that life is known in experience and only in experience. For them the forces of life by means of which alone history is possible and progress even conceivable are manifest in personal experiences. Thereby life creates its successive social forms and maintains the continuity that is reality. For such reasonable folk there is no break with the past without death. But if we are to understand the past, appreciate the present reality and pass on the powers of life we must attempt a living approach to and a vital interpretation of the essential features of our own age. There are noble interpreters with this view. They do not seek merely to transmit a tradition but to share and enlarge an experience, both by interpretation and by entering as deeply as possible into the experience. These are the prophets and teachers of their age.

Here is a group of "Free Churchmen" who in a number of Summer Conferences at Swanwick, England, met together

to share their experience and reflection. They called themselves the Swanwick Free Church Fellowship. Out of quite a group who prayed, discussed and thought together, after several years these nine were selected to put into definite form their courses of thought and agreements. The result is a very fresh and refreshing "approach to the Incarnation." The discussion falls into four "Parts"; *The Human Problem; Christ in the New Testament; Christ in Theology; Christ To-day.* The three chapters in the second Part are by Dr. J. Vernon Bartlett, the best known of the nine on this side, while each of the others contribute one chapter. It is a notable volume and will be welcomed by many. Those who must have their treasures of doctrine always in the same casket of verbal phraseology will be very hesitant about what is offered here. And, to be sure, there are some who will accept almost any error if it comes in the casket made holy by tradition, and some who carry "the form of sound words" with pious and even pugnacious reverence while there is little of genuine experience within. Others will find here the living experience in a somewhat new box and will not wholly like the box. Sooth to say, there are some defects in the material and the joining of the box. The jewels of the treasure shine the brighter for their burnishing in more modern contacts and setting in more modern phrase.

W. O. Carver.

The Saviors of Mankind. By William R. Van Buskirk. New York, 1929. The Macmillan Company. 550 pages. $3.00.

Hear the author: "This is the overlooked and untold story of the world's great prophets and their messages. In a sense it is the inevitable story, for the investigations of scholars and splendid results from the scientific procedure in other fields are rapidly making it certain that religion must be viewed as a social phenomenon, a construction growing out of a social situation and designed primarily to produce a social effect." It is his hope that his work "will serve perhaps to yield a new point of

view and to indicate a field for further study.'' He thinks that all previous studies have been along wrong lines and with false emphases. And one fears at once that we are to get a one-sided, even if very valuable, discussion. This fear is confirmed as also the hope for freshness, vigor and very useful new emphasis is abundantly realized.

The author has a thesis and his studies for him confirm his thesis. As in all such cases his selection of materials and his manipulation of them are determined by his thesis. That is what is to be expected. His thesis is that ''Religions have always appeared in times of national crisis, and are to be regarded as the highest answer of an aspiring soul to the perils and needs of the hour.'' . . . ''The prophet addresses himself to an actual historical peril and his recommendations are designed to remedy the conditions of a people who inhabit this earth''. Now this is going quite too far for the facts. It is much too much to say that ''the purpose of the prophet is always the salvation of his people in a given social situation and at a given period in that people's social development.'' In that case every religion would be relatively local, tribal or national and temporary. A religion can live just in proportion to its solving any given situation by introducing principles and processes and energy that are timeless.

When we go with the author in his studies of the familiar ''prophets'' of human histories we see the great value to be gained by the approach which he proposes and outlines with marked ability and insight; we see the utter impossibility of reaching a full understanding of any religion or any truly major prophet but trying to explain all by one common principle and method. For example Confucius and Jesus did both have a social situation and a social need to deal with; but their approach and method and solution were so widely different as to make it next to impossible to treat them both as social deliverers. Jesus precipitated the self-destruction of his people—as a nation—and well understood that he was doing this. Confucius cared only for his own people and is the most perfect example of all of Dr. Van Buskirk's principle. Moses is another example. Mo-

ses founded (better organized) a religion which would effect social results, whereas Confucius projected a social construction which while formally ignoring religion has depended on religion to make it effective. Here is a wide difference.

Our book is very valuable for calling attention to a too little studied aspect of religions. It is seriously defective because it knows only one explanation for the most vital and complex of human experiences. His treatment of Jesus is remarkable for the very narrow limits in which it places Jesus in its first part and the wholly inconsistent breadth of the insights in which it later sees him solving the problems of human need. Details of appreciation and of suggestion of defects must be omitted. Every real student of religions will be grateful for this always thought provoking and sometimes otherwise provoking discussion. W. O. Carver.

"Christ and Everyman." By Walter D. Harkinson. Introduction by W. Y. Fullerton, D.D. Marshall, Morgan and Scott, Ltd., London and Edinburgh. 224 pages. 5/- net.

The author has written out of a rich and varied experience in which he has come to understand in a remarkable measure the needs of 'every man' and the way in which Christ answers those needs. He served many years as a missionary in Ceylon, where Buddhism is so strongly entrenched, and he has been pastor of churches in England and Scotland.

In a style that is so simple and unadorned that it is charming, the author has told the essentials of the Way of Life through Christ. He has kept in mind the man in India, Africa, or China, and has made Christ attractive to him in contrast with the emptyness of any Christless religion. But in doing that he has also made Christ attractive to the American or the European. It is in no sense a superficial treatment. He has included such difficult problems as the doctrine of the Trinity. In brief paragraphs and practical approach he has shown that such problems are parts of the whole of God's work of revelation and redemption in and for 'everyman'. H. W. Tribble.

Process and Reality. By Alfred N. Whitehead, F.R.S., S.C.D., LL.D., author of "Science and the Modern World," etc. New York, 1929. The Macmillan Company. 560 pages. $4.50.

The Gifford Lectures for 1927-28 by the now famous teacher in Cambridge and Harvard aim to set forth with essential completeness the "Philosophy of Organism", Dr. Whitehead pays deference to Plato and Aristotle, Descartes, Newton, Locke, Hume and Kant. Any one of these writers is one-sided in his presentation of the groundwork of Experience. . . He undertakes to correct this defect. He thinks to surpass them. He declares that "it must be one of the motives of a complete cosmology, to construct a system of ideas which bring(s) the aesthetic, moral, and religious interests into relation with those concepts of the world which have their origin in natural science". "At the end, in so far as the enterprise has been successful, there should be no problem of space-time, or of Epistemology, or of causality, left over for discussion. The scheme should have developed all those generic notions adequate for the expression of any possible connection of things."

Now here is an ambitious program. Surely any effort at a complete system of philosophy should be welcome. Now I am not normally afraid of hard reading and am willing to try to think. I am willing to learn a new vocabulary—and one has to do that to read this book. I am not competent—not as yet, at all events, to pronounce upon this effort. It seems to me not to have escaped the snares of abstraction. Certainly it remains obstruse. It's effort to find a basis for harmonizing permanency and flux, unity and multiplicity, immanence and transcendence, and other paradoxes is noble and certainly partially successful. Some of his terms and phrases are, I confess, elusive, for me. He seems to make the world and God at least temporally complementary. "God and the World are contracted opposites in terms of which Creativity achieves its supreme task of transforming disjoined multiplicity, with its diversities in opposition, into concrescent unity, with its diversities in contrast. In each actuality these are two concrescent poles of realization—'enjoyment' and 'appetition', that is, the 'physical' and the 'conceptual'. For

God the conceptual is prior to the physical, for the World the physical poles are prior to the conceptual poles." I am not quite able to see why God in his primordial nature should lack consciousness, which is attained only in his consequent nature achieved in physical experience. But I am not expert in Einstein and Whitehead is his metaphysical counterpart. Both give me visions of wider reality and profounder meaning but I have little hope of plain men grasping their new dimensions—as yet. W. O. Carver.

The Christianity of Tomorrow. By J. H. B. Masterman, D.D., Bishop of Plymouth. New York and London. 1929. 319 pages. $2.50.

Here is a book not intended for "theological students or ecclesiastical persons" who are expected to "regard this book with considerable disfavour, as a superficial treatment of great topics." Rather is it for that "considerable number of the men and women who are on the outer edge of organized Christianity, and who would gladly believe, if they could, that the Christian religion is not a spent force".

It is a thorough modern book without being "Modernistic". There is in it nothing of that spirit of superiority and pride dashed with contempt of orthodoxy and tradition that mars so much of the religious writing of the day. It does reverently and perhaps too cautiously hold back from meta-physical affirmations, a wide-spread habit in theological thinking in our day.

Its handling of great subjects is on a high plane of earnestness and concern and in forms that will be easily understood by earnest, thoughtful men and women, for whom it is written. After practically completing the work with a climactic chapter on *"The Finality of Christianity"*, the author persuaded himself that he had not told us at all definitely what *"The Christianity of Tomorrow"* is to be. He tells us that this is in our making; but goes on to indicate its direction in at least four particulars. (1) It will be characterized by "the recovery of a truer sense of proportion." (2) It will "restore the right relationship between doctrine and life." (3) It will "reassert the truth of

personal immortality." (4) It will bring to men "the reassertion of the meaning of revelation." This summary is quite obviously lacking in some important items, but as suggestions of general directions it is full of sound optimism.

W. O. Carver.

Immortability An Old Man's Conclusions. By S. D. McConnell, D.D., LL.D., D.C.R. New York, 1930. The Macmillan Company. 178 pages. $1.50.

"Three claims to popular interest on behalf of 'Immortability' are worth mentioning:

(1) Its author is a man of 85.

(2) It is an honest book which does not attempt to obscure the difficulties in the way of a belief in immortality by a smoke screen of piety.

(3) It attempts to remove one of the scientific objections to the faith in life after death—our inability to form a conception of how it can be accomplished—by a very timely use of ultra-modern notions of physics.

The premise of this work is that there can be no personality without some sort of body. Accordingly it endeavors to visualize a kind of adjustment to Divine forces in the field of morals which would equip its possessor to develop before death certain aspects of matter unperceived by sense into an immortal body which would be immune to chemical change. Very properly the author cites the fifteenth chapter of Corinthians as a kindred reaction perhaps to the same unexplored regions of reality."

I have quoted the publishers' announcement on the cover-title page, for the reason that it admirably describes the appeal of the book. Something remains to say. And first about the author. He is more than "an old man" of eighty-five. He boasts of an Episcopal ordination fifty-nine years ago, with charges over three large Episcopal churches, of having missed the bishopric by a single vote, that he declined both the succession to Philipps Brooks at Trinity, Boston, and the presidency of Lehigh University, etc.

His searching for assurance of personal immortality at his age and after so long a Christian experience and ministry is arresting and in a way pathetic; for the lamp of reason is far more than the light of revelation his dependence.

His method is indicated in the publisher's announcement above. He uses the New Testament extensively but with the most unlimited freedom and with no hesitation about "private interpretation". It will suffice to add that he contends that his interpretation of the New Testament—on this subject and in general—"squares with the fundamental biological purpose of the Gospel of Christ. The quintessence of the matter is that life in its supreme phase conforms to the law of life at all its stages. It is a thing to be achieved. At every step there are a thousand candidates who fail for one who attains. Those who attain remain in possession while they fulfill the conditions of the order where they are. Except a molecule of matter be born from above it cannot enter into life. Except the living animal be born from above it cannot become man. Except a man be born again he cannot enter into the Kingdom of heaven." Even so the soul must have a body in any phase of its existence. Modern research is revealing properties and qualities in matter that give good ground for belief that it can be made to conform to the demands of a "spiritual body".

While very suggestive this is not a book for novices.

W. O. Carver.

"The Holy Spirit." By Raymond Calkins, Pastor of The First Congregational Church, Cambridge, Mass. The Abingdon Press, New York, Chicago and Cincinnati. 228 pages. Price $1.50. 1930.

Here are ten sermons dealing with the Holy Spirit. The titles of the chapters are: The Dispensation of the Spirit, The Baptism of the Spirit, The Catholicity of the Spirit, The Church of the Spirit, The Language of the Spirit, The Power of the Spirit, The Witness of the Spirit, The Life of the Spirit, The Comfort of the Spirit, and The Fire of the Spirit.

These are not profound theological treatises, and do not add

a great deal to theological literature on the Holy Spirit, but they are clear-cut and forceful challenges to Christians to recapture the secret and the power of the Christian life. One of the most encouraging signs of the times is the increasing emphasis that is being put on the place of the Spirit in Christian experience. This book adds fuel to the fire that will produce the next great revival. H. W. Tribble.

Pinnacles of Personality. By Henry Clay Risner. New York, 1930. G. P. Putnam's Sons. 350 pages. $3.50.

For many years the author of this volume has lectured extensively. During the World War he got his chance at Europe, especially in the days of the occupation of Germany by our army. He has a vigorous, pushing personality and has been ever a hero worshiper and has been carried on by an irrepressible idealism and ambition.

Now at length he is able to bring the results of his labors, thinking and personal contacts to readers in a fine volume of twenty chapters. He was able to meet notable personalities in Europe and he has from boyhood been a devoted student of certain of the greater writers of English literature. The best of all he has seen and said and thought and dreamed is made available to others and one sees his philosophy of life.

Ebert and von Hindenburg, Horthy and Seitz and Lady Astor, are all portrayed after personal interviews. London and Rome, the English Home and the mind and making of Russia, Shakespeare and Longfellow, all these are treated in essays that breathe with ardent admiration and youthful enthusiasm.

"Appreciation of others, irrespective of the results of the fortunes of life, is a gripping principle. In this the author has been mastered by two passions: a sensitive regard for all peoples, and an ever increasing desire to ascertain and communicate knowledge which will unfold the noblest capacities in individuals, parties and nations". I congratulate the author on the opportunity that has come to him in seeing this book issued.

W. O. Carver.

V. MISCELLANEOUS.

"Symbolism in Medieval Thought and Its Consummation in The Divine Comedy." By Helen Flanders Dunbar, M.A., B.D., Ph.D. Yale University Press, New Haven, Conn. 1929. 563 pages. $5.00.

Here is a study of Dante's great poem that is a real contribution not only to the critical study of Dante, but to the interpretation of mythological literature and allegorical scripture as well. The author has presented a vast wealth of material, many details of which are given in the footnotes for the use of students who are interested in technical data. But the presentation of the discussion is in a style that is easy to read. One becomes absorbed in the legends that gathered about the sun, and the analogies that were brought over into the realm of plant life and the human family. They are a part of an antiquity that finds little room in our modern age of scientific knowledge. Nevertheless they help us to understand the other ages that are past, and perhaps they help us to see some of the deeper meanings in some difficult passages of scripture where metaphorical language is used. H. W. TRIBBLE.

Laughing Boy. By Oliver LaForge. The Houghton Mifflin Company, Boston. 1929. 302 pages. $2.50.

Laughing Boy is a young warrior of the Navajos, whose skill with silver and horses enables him to prosper in spite of poor luck at gambling. He meets Slim Girl, a rather sophisticated Indian maiden who has learned much from the white man. She falls in love with him, and then he with her, and they start off on what promises to be a beautifully happy married life. Then tragedy comes in to destroy it all when her double life is discovered. The story gives a vivid picture of life among the Navajos, and adds emphasis to the principle that sin is the destroyer of happiness, can never be justified and cannot be permanently concealed. H. W. TRIBBLE.

Grand Canyon Country. By M. R. Tillotson and Frank J. Taylor. Stanford University Press, Standford University, California.

The tourist who goes west will want to see the famous country of the Grand Canyon. The Painted Desert, the land of the Navajos, the Pueblos of the Hopis, the ancient cliff dwellings and the petrified forests will all come in for a share of interest.

Mr. Tillotson, the Superintendent of the Grand Canyon National Park knows the Canyon area as does no other individual. He tells the story in a simple way and from an intimate point of view. There are so many new and interesting facts presented about the park, the customs of the Indians, the wild country, that one is held in breathless interest to the end.

KYLE M. YATES.

The Book of Christopher Columbus, A Lyrical Drama. By Paul Claudel. Decorations by Jean Charlot. Yale University Press, New Haven, Conn.

The United States is honored in having as its present Ambassador from France a distinguished man of letters in the person of Paul Claudel. He gives us, through the Yale Press, a fascinating and profoundly moving drama, rich in symbolism and searching in its implications. The historic Columbus is portrayed in his struggle with the Ideal Columbus, and against disbelief and poverty, rewarded only by the consciousness of the discovery of a New World, with the opportunity to carry Christianity to a pagan continent. In the end we see the Discoverer vainly attempting to satisfy his creditors with the coins which have been his sole material reward for giving a new world to his Sovereign, while she ascends the heavens, triumphant. The dramatic story of Spain, and the world acquired for her by the unrest of one man who thrust for the sun, is revealed to us under the poet's touch. The publishers have done justice to the author's attempt to make the "century of faith

and banner'' live anew, in giving us here an outstanding example of the book-making art, for the volume is skillfully illustrated and decorated with over a hundred drawings in color by Jean Charlot. GEORGE CARVER.

Dark Hester. By Anne Douglas Sedgwick. Houghton Mifflin Company. 300 pages. $2.50. 1929.

The scene is laid in England. The plot involves the mother-in-law problem. The son and husband is disposed at first to take the side of his wife against his widowed mother. Then a former lover of the wife comes upon the scene and matters are dreadfully complicated. But the solution is finally found in what seems a genuine repentance and full confession, and all three lives are brought together.

It is a modern novel, with the moral somewhat subdued. It is not literature of a high plane, but it has enough plot and action to hold the reader. H. W. TRIBBLE.

The Scourge of Christ. By Paul Richard. Translated from the French by Linda Richard. Alfred A. Knopf, Publisher, New York. 1929. 261 pages. $2.50.

Here is a book that is different. It doesn't impart a wealth of material to the reader, but it provokes him to thought. That makes it well worth the price. It is a book of pointed, pithy sentences, each set off to itself. Hence it is the kind that one may pick up at odd moments for just so much time as he can give to it. Two minutes will send several sentences ringing through one's being, to be mulled over in other minutes when the book may not be handy. Some of the sentences will jolt and challenge, while others will soothe. ''Peter follows afar off—and the church follows Peter.''.....''To be a disciple of Jesus and deny it was the way of Peter; to boast of being disciples of Jesus and not to be so is the way of Christians.''

This book is a good stimulant. H. W. TRIBBLE.

Quotable Poems. By Clark and Gillespie. Willett, Clark and Colby. Chicago, Ill. 374 pages. $2.50 net.

These compilers have done their work remarkably well. We have a good, usable volume of poems that the speaker will find valuable. Many new poems are included that are quite good. Professor Linn of the University of Chicago says: "It is the best collection of short and occasional verse since the Oxford Book of Verse."

KYLE M. YATES

The Hawbucks. By John Masefield. The Macmillan Company, New York. 1929. 336 pages. $2.50.

John Masefield is a prolific writer. The titles of his books take up a half page of fine print, and still he writes. In his last book he gives a good picture of English rural life. The plot involves two brothers who think they love the same girl, hence much confusion and many tense moments follow, which are cleared up in due time. The main virtue of the book is that it holds the reader and so gives him relaxation and diversion.

H. W. TRIBBLE.

The Boy Prophet. By Edmond Fleg. E. P. Dutton and Company, New York. Translated from the French by D. L. Orna. 151 pages. $2.00 net.

The author of *The Life of Moses* again charms us with his portrayal of the soul in its quest of its own secrets of devotion. The Jewish lad in Paris is pictured for us in a way that grips our interest to the end as we watch the awakening and development of the soul. The boy's parents have left the synagogue; he is pitied and despised as a Jew; his best friend is a catholic; his playmates are Boy Scouts; a Jewish Rabbi teaches him about the Torah; he is stirred by the pictures of Palestine and grows to love his people.

It is an exquisite book and one that will thrill the soul of any reader.

KYLE M. YATES.

Nights Abroad. By Konrad Bercovici. The Century Company, New York. 315 pages. $4.00 net.

Mr. Bercovici is a world traveler who knows the great cities of the world thoroughly and intimately. He has given us more than a guide book. It is an intimate, unveiled view of nineteen of the most interesting cities of the Old World. He takes us to Venice, Damascus, London, Berlin, Jerusalem, Athens, Paris, Constantinople and in each of them we are conducted about amid the wonders of the past with the skill of an old resident. We come to know and love the scenes and long for another such journey.

This book will be welcomed by any who are interested in becoming better acquainted with the scenes of the world beyond the sea. KYLE M. YATES.

The Gobbler of God. By Percy Mackaye. Longmans, Green and Co., New York. 91 pages. 1928. $2.00.

Kentucky Mountain Fantasies. By Percy Mackaye. Longmans, Green and Co., New York. 173 pages. 1928. $2.50.

These books are the fruit of many years of first hand study of the Appalachian Mountain folk. For more than twenty-five years Percy Mackaye has been writing their legends into plays, and for seven years he has given special attention to the people of the Kentucky mountains.

In "The Gobbler of God" he weaves the legend of a wedding, a negro slave girl, and wild turkeys into a poem of unusual charm. In "Kentucky Mountain Fantasies" he gives three plays, each wrought around the theme of some legend that probably has been handed down from generation to generation among these people who have been called the purest Anglo-Saxon stock in America. The writer has preserved the spirit and dialect of these folk-tales to a remarkable degree. In fact, the reader has to labor at times to make sure of the meaning of some of the phrases. H. W. TRIBBLE.

Index to Book Reviews.

Page

Bercovici, Konrad: Nights Abroad 264
Bethune-Baker J. F.: Early Traditions About Jesus 222
Betts, Anna Freelove: The Nursery Child in the Church School 246
Boole, Ella A., Ph.D.: Give Prohibition a Chance 247
Brooks, Arthur T.: The Practical and Profitable in Church Administration 236
Calkins, Raymond: "The Holy Spirit" 258
Cherrington, Ernest H.: The Anti-Saloon League Year Book, 1929...247
Clarke and Gillespie: Quotable Poems 263
Clarke, K. Lowther, D.D.: New Testament Problems. Essays—Reviews—Interpretations 224
Claudel, Paul: The Book of Christopher Columbus, A Lyrical Drama 261
Conklin, Edmund S.: The Psychology of Religious Adjustment 245
Conner, W. T., M. A., Th.D., D.D.: The Epistles of John: Their Meaning and Message 221
Dodd, M. E., A.B., D.D.: Missions Our Mission 228
Dunbar, Helen Flanders, M.A., B.D., Ph.D.: "Symbolism in Medieval Thought and Its Consummation in The Divine Comedy 260
Fancher, Henry W.: Fellowship with God 232
Fiske, George Walter: The Christian Family 244
Fleg, Edmond: The Boy Prophet 263
Gautry, R. Moffatt: The Glory of Going On 239
Gewehr, Wesley M.: The Great Awakening in Virginia, 1740-1790....226
Glover, T. R.: The Influence of Christ in the Ancient World 230
Grensted, L. W., M.A., B.D.: "The Atonement in History and in Life"—A Volume of Essays 248
Harkinson, Walter D.: "Christ and Everyman" 254
Harrison, Norman B., D.D.: The Gospel of Life, Love and Light. The Gospel of John and First Epistle of John 224
Hough, Lynn Harold: Whither Christianity 238
Jones, E. Stanley: The Christ of Every Road: A Study of Pentecost 234
Jones, Rufus M.: Some Exponents of Mystical Religion 231
Keyserling, Herman: "Creative Understanding," and "The Recovecry of Truth" 250
LaForge, Olive: Laughing Boy 260
Lambdin, Ina S.: Trail-Makers in Other Lands 230
Lanck, W. Jett: The New Industrial Revolution and Wages 232
Lankard, Frank Glenn: A History of the American Sunday School Curriculum 241
Livingstone, W. P.: The Story of David Livingstone 231

Lohmeyer, Erklärt von Ernst: Die Briefe an die Phillipper, an die Kolosser und an Philemon 223
Machen, J. Gresham, D.D., Litt.: The Virgin Birth of Christ 222
Mackaye, Percy: Kentucky Mountain Fantasies 264
Mackaye, Percy: The Gobbler of God 264
Mackenzie, W. Douglas, D.D., L.L.D.: Man's Consciousness of Immortality 249
Masefield, John: The Hawbucks 263
Masterman, J. H. B., D.D.: The Christianity of Tomorrow 256
McConnell, S. D., D.D., LL.D., D.C.L.: Immortality An Old Man's Conclusions 257
Moffatt, James, D.D., D.Litt., LL.D.: Love in the New Testament....222
Moulton, James Hope, D.D.: The Vocabulary of the Greek Testament 224
Norwood, Robert: "His Glorious Body"....234
Pallen, Conde B., Ph.D., L.L.D.: Wynne, John J., SJ. S.T.D.: The New Catholic Dictionary, Vatican Edition 227
Reisner, Christian F.: Disciple Winners 239
Richard, Paul: The Scourge of Christ 262
Risner, Henry Clay: Pinnacles of Personality 259
Rittelmeyer, Friedrich: Behold the Man 221
Ross, G. A. Johnston: Why Preach Christ? A Plea for the Holy Ministry 247
Sandison, George H.: The Great Stories of the Bible 223
Schonfield, Hugh J.: The Lost "Book of the Nativity of John" 225
Schücking, Levin L.: Die Familie im Puritanismus 242
Scott, Ernest Findley: The Gospel and Its Tributaries 229
Sedgwick, Anne Douglas: Dark Hester 262
Stump, Joseph, D.D., LL.D., L.H.D.: "The Christian Life." A Handbook of Christian Ethics 237
The Lord of Life: A Fresh Approach to the Incarnation 251
Tillotson and Taylar: Grand Canyon Country 261
Van Buskirk, William R.: The Saviors of Mankind 252
Wallace, J. Sherman: Worship in the Church School 243
Waterhouse, Gilbert: The Gospel Story of Jesus 225
Weatherhead, Leslie D.: Psychology in Service of the Soul 242
Whitehead, Alfred N., F.R.S., S.C.D., LL.D.: Process and Reality....255
Worship in Music: A Collection of Lectures 245